

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LI, No. 8
WHOLE No. 1287

June 2, 1934

PRICE 10 CENTS
\$4.00 A YEAR

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Who Is Wrecking NRA?

THE Darrow report, unfortunately, bids fair to take its place with the affair of the famous Dr. Wirt. We say "unfortunately," for the issue laid before Mr. Darrow's committee was the most important that has yet faced NRA. If small business is being crushed out of existence by monopolistic practices, then not only is the very basic principle of the NIRA being nullified, but we are well on our way to the Servile State, controlled and dominated by the very forces which the NIRA was designed to curb and control. Mr. Darrow, however, with his friend Charles Edward Russell, seemed more interested in pushing his socialistic theories, which would really create a monopoly and put all small industry out of business than in seeing that NRA finally works out all right.

The really pressing question which Mr. Darrow, even with his pre-conceptions, might have profitably considered was this: *is NRA being betrayed by its own?* Are the Code Authorities made up of men who themselves are utterly out of sympathy with its aims and methods? Were some Codes so designed that these aims would be deliberately nullified? Are there, inside of NRA itself, men who have captured the controlling positions there, and are using them to fasten on our country an even worse system of economic tyranny and injustice than we suffered before? If the answers to all these questions are affirmative, then a serious situation faces the country, and one which the very highest authorities should immediately investigate. They are questions which particularly interest those who are friendly to the aims of NRA and wish to see them work out all right in practice.

There are not wanting indications pointing to the conclusion that these conditions exist. The temporary Steel Code, for instance, with its basing-points prices, seems to

show that somebody deliberately tried to wreck NRA for the steel industry. An even clearer indication, because more detailed, can be found in the proceedings of the public hearings on the Codes that were held at Washington in January. When the Lumber and Timber Industries were having their innings, the Cabinet, Mill, and Architectural Woodwork Institute, comprised of companies in seven of our most populous States, laid before General Johnson a reasoned statement of their difficulties under the Lumber Code. It is a statement that deserves a great deal of study, because if it is typical of other industries, then the country has been fooled, the President has been cruelly deceived by his own apparent friends, and NRA will be made a mockery before the whole people when all the facts are known.

Making all allowance for hurry and fatigue (this was actually alleged as an excuse), it would seem that in the Lumber Industries the Code is manned and enforced by men who merely look on it as a means for self-interest. The purposes of NIRA were threefold: (1) to foster fair competition and to eliminate unfair trade practices; (2) to promote the organization of industry for the purpose of cooperative action among trade groups; and (3) to increase purchasing power and improve standards of labor. The Woodworkers were able to show that the NIRA is being frustrated in all three particulars.

Fair competition lies principally in just and equitable wage scales. Such scales were explicitly promised by the President, and he probably thinks that the Codes do actually provide them. In this industry they do not. Beyond any doubt, wages are fixed so as to give unfair advantages to some over other companies, and these latter precisely those who by collective bargaining and long practice have paid high wages. Worse still, we suspect that those who are profiting by the unfairly low

wages and are able to crush the high-wage companies are those who administer and made the Code.

Organization of industry would require that competing companies be subject to the same regulations. But in this Code the various groups are gerrymandered so that some companies competing with others are granted wage scales so low that they can again disrupt the whole industry.

As for increased purchasing power and improved labor conditions it is obvious that the facts just mentioned are just the thing to level down the labor classes being paid high wages to those which are paid low wages. The companies paying union wages will either have to lower those wages or go out of business, thus lowering the general purchasing power and causing wide unemployment. This would simply result in ruining the labor unions in that industry. In fact, the amazing statement was made by an NRA official to the woodworkers in January that their cause was in disfavor because they were allied with organized labor! Could anything be more revealing of the state of mind of those who parade as friends and officials in NRA when as a reality they are its worst enemies?

Here is something for the very highest officers of the Administration to examine. If, as seems probable, NRA is honeycombed with men whose highest desire is to sabotage the very purposes of NRA, then its case is sad indeed. This Review recommends such a study. This is said as a friend which has suffered for its friendliness to NRA, and not as an enemy.

A Catholic Interracial Meeting

CONFESSION is the most effective prelude to hope. The meeting which took place in Town Hall in New York City on Pentecost Sunday inspired hope, since it was attended by frank confession. At the invitation of the Laymen's Union, a small but active group of Catholic Negro professional and business men, many inhabitants of New York, Brooklyn, and the parts about Newark and Jersey City assembled to consider what might be done, particularly by Catholics, to put the teachings of the Holy Spirit into practice in the relations between the black and the white man in this country.

A confiteor was recited in the most explicit terms by Father Gillis, Editor of the *Catholic World*, in the name of us Christians who "have failed to exemplify in our conduct even the most elementary principles of the religion we profess." Nor could we, in Father Gillis' opinion, take refuge behind the convenient principle of the slow development of the Christian leaven. For, though Christ did compare His doctrine to a mustard seed and to leaven, He likewise compared Christianity to a fire: "I am come to cast fire upon the earth and what will I but that it be kindled?" "We have seized," said Father Gillis, "upon the symbol of slow growth because, in fact, we are slothful, lethargic, and lukewarm: we have obscured the symbol of rapid spread because the apostolic fire does not burn our own hearts." And so it has "required an unconscionably long time for Christians to realize the brotherhood of man."

Hope, however, sprang from the very purpose of the meeting, which was called in order to inaugurate that program which Michael Williams, Editor of the *Commonweal*, stated to be the most effective step in remedying these age-long injustices: "the frankest and most realistic cooperation with the leaders of the Negro race themselves, especially, of course, for us as Catholics, with the Catholic leaders . . . the fraternal sharing of common responsibilities and common burdens."

Learning from the example already set by other cities in the field of interracial activities, and inspired by the encouragement uttered by the Right Rev. M. J. Lavelle, P.A., V.G., conveying to the audience his own blessing and that of their Archbishop, Cardinal Hayes, those who took part in this event hoped for much practical fruit to come from the formation, on Catholic lines, of a local interracial council. The meeting was another striking proof that Catholics in this country are awakening to their responsibilities towards the most unjustly treated of all elements in our American civilization: the colored race.

The County Government

EVERY type of Government in this country, municipal, county, State, and Federal, is spending money. Nobody objects, since most of the money goes to wage earners, and all of it helps, we vaguely think, to prime the pump, and to set the whole economic machine once more in full motion. But these expenditures cannot be kept up indefinitely, and when government becomes too costly, it is necessary to plan on doing with less of it.

One unit of government, the county, is as useless in many parts of the country as a fifth wheel. In the forty-eight States there are 3,072 counties, but half of them are to be found in Virginia, North Carolina, Georgia, Alabama, Mississippi, Kentucky, and Tennessee, the seven States in or near the area surveyed by the Tennessee Valley Authority. Of these States, the worst afflicted seems to be Tennessee, although Kentucky is a close rival. According to the *Nashville Banner*, the cost of maintaining the counties in Tennessee rose from about \$10,000,000 in 1913, to about \$30,000,000 in 1933. Were the counties reduced in number from ninety-five to forty or fifty, the annual savings to the taxpayer would amount to many millions. Many of the counties in the Tennessee area must be supported by the States in keeping up all the forms of government, such as court houses, with a full staff of officials, a penal section with sheriff and a jail, along with struggling institutions for orphans and old people, often merged into that horror, "the county poor house," and poorly equipped and incompetently staffed schools. This adherence to the old outmoded forms creates a government that is both inefficient and very costly.

Consolidation of the resources of several counties would reduce taxes and bring in many needed improvements. The consolidated school has been tried in some States, and is no longer an uncertain novelty. Whole districts in this area now lack hospitals and dispensaries

which could easily be provided if the counties were willing to pool their resources. Difficulty of travel was one reason why counties were carved out in these States, but that reason is modified today, or no longer exists. Every effort at consolidation, however, has thus far met with failure. Local pride, and the not-unnatural reluctance of the incumbents of county positions of honor, if not of profit, to relinquish their precedence, has effectively blocked every effort at change.

The county form of government is probably seen at its worst in these States. But there is hardly a State in the Union that could not carry on the business of government more economically through a reform of the county system. Why, for instance, should a county government be superimposed on such metropolitan centers as New York, Chicago, Philadelphia, and Detroit? In the city districts, the county system is a useless and expensive anachronism.

The War Business

IN the course of its history, the human race has been afflicted with many sordid and revolting forms of trade. One which lasted down to our own days was the traffic in slaves, and one which is still with us is the commercialism which looks upon the wage earner as merely a cog in the industrial machine. But perhaps the most ghastly, the most sordid, and the most revolting of all profit-making engagements is the business of war.

Today war is waged for many reasons, most of them false. Back of these bloody engagements, which in the last half century have killed about 50,000,000 human beings, stand the munition makers. Their business is more profitable financially than that of the old slave traders, and, unlike the slavers, they are often honored as great patriots. They have their agents in every country, and where there is no demand for cannon and powder, it is the business of these men to create the demand by bringing nations to the verge of war. If the verge is crossed, the profits pile up.

The munition workers are far removed from patriotism. There is even reason to believe that, in some instances, they have sold munitions to belligerents with whom their own countries were actually at war. In 1916, one German munitions works managed to sell to the Allies, and it is claimed that today a French company finds Germany its best customer. The alleged sale of munitions to Germany by British companies is now the subject of a parliamentary investigation. Nor are we Americans free from guilt. One of our best customers for munitions and scrap steel is a country with whom some factions are trying to embroil us in war, and with whom war may come on account of our holdings in the Pacific.

Some weeks ago, Senator Nye stated another instance of the greed of munition makers in this country. At the very time that President Coolidge was directing a plan for world disarmament, an American manufacturer, whose name has not been disclosed, was displaying a new type of gun, mounted on an American battleship, to po-

tential foreign buyers. This incident, as well as several others connected with the sale of munitions to certain South American countries, will be investigated by the Senate. Some of these countries, according to the Senator, have defaulted on their bonds held in this country, yet they are able to pay in cash for munitions.

There is plenty of material for the Senate Committee to investigate, if it is permitted to investigate. Under the terms of the resolution which created it, the Commission is empowered to examine every phase of the industry, including its alleged affiliation with international bankers. But the lobbyists are already gathering at Washington. Powerful influence will be used to hamper the Committee, for the simple reason that the munition workers have billions of dollars at stake. Should the Committee recommend legislation restricting the manufacture of munitions to the Government, their traffic in human lives will be at an end. That is a very good reason why such legislation should be recommended by the Committee.

A Banker on Education

AS a rule educators resent advice from the layman, perhaps because they get so much of it. It comes as a gift, and now and then, despite the seeming discourtesy, its teeth will repay examination. For we Americans have long thought that education should be "practical," meaning by the term that at the conclusion of a period of years, the boy should be catapulted into a suitable employment returning at least \$25 per week. And to this persuasion many of our educators have bowed.

If the prevailing depression does not destroy that delusion, the protests of the laity should at least weaken it. Within the last year, the heads of schools of law, medicine, architecture, and engineering in this country have declared that the products of our schools seem to know very little, and are by no means afflicted with an urge to know more. The dean of an engineering school complained that his students could not add, or make out a report in intelligible English. The dean of a medical school stated that his charges rarely read a book outside their texts, even if it bore on the subject they were presumably studying. The dean of the law school asked what he could do with boys who had never heard of John Marshall, confounded Daniel Webster with John C. Calhoun, and indifferently dated the Declaration of Independence at 1789 or 1776. All stated that the young men seemed deplorably lacking in general culture.

The latest critic is Dr. Benjamin M. Anderson, Jr., statistician for the Chase National Bank in New York. Addressing the School of Business at Columbia University some weeks ago, Dr. Anderson declared that the business schools had confused economic thought by specializing too narrowly. As a result, the student never caught the picture "from the total point of view of the interrelations of the various industries and markets, and the laws of value and price." What business needed, he thought, was young men with a good general education,

and "with eager and inquiring minds." Hence the specialized courses in the business schools should not be permitted to displace "the essential elements of a general education, which help to give a man an understanding of the world and his place in it, of society and his duties to it, of government and the duties of citizenship."

No doubt, the deans of our business schools will retort that this is the training that should have been given in the colleges for undergraduates. But it is not given there, and can hardly be supplied by the professional school. The cultural training demanded by Dr. Anderson is a plant of long growth, and must begin in the lower schools. When business men rank general culture as a true necessity for success, it is time to look over our colleges, and find out what is wrong.

Note and Comment

Father Giraud's Salute

A GUN in one hand, and an ostensorium in the other, is an unusual sight, but the mention of it recalls a most unusual man, the one-time parish priest of St. Thomas Church, at Pointe-a-la-Hache, La. Stories innumerable, affecting and amusing, are told of the indefatigable zeal of the Rev. Giraud de la Cornay, the devoted French priest who begged from his Archbishop the rude privilege to leave the agreeable city of New Orleans and spend the rest of his days laboring among the hunters, trappers, and fishermen in the lonely reaches of the lower Mississippi. Carrying the Blessed Sacrament with him in his boat, he announced his arrival at his mission by the firing of a gun, which had the effect of instantaneously assembling the Faithful as it were from nowhere. An old custom of Father Giraud, according to the N.C.W.C. News Service, was revived by the present parish priest of Pointe-a-la-Hache, the Rev. Peter P. Boerding, S.V.D. Father Giraud used to hoist the French tricolor and fire a salute whenever a French vessel passed up the river. When recently the Jeanne d'Arc steamed past the Pointe, Father Boerding carried out the custom. The commander of the vessel, the chaplain, and other officers, remembered the salute of old, and sent for Father Boerding to welcome him on board. Incidentally another tie was knit again between Catholic France and Catholic America, when, on May 21, the centenary of the death of Lafayette was observed in the National Shrine of the Immaculate Conception at the Catholic University. A high Mass of commemoration was celebrated by the Rev. Jules A. Baisnée, S.S. Absolution was given by the Most Rev. Bishop James H. Ryan, Rector of the University.

Cooling Down The Balkans

SO accustomed have we been, from time immemorial, to think of the Balkan States as a powder barrel ready for the first bit of tinder to explode, that this traditional view always meets with a ready hearing. It is on a par

with "the inscrutable Oriental," *perfidie Albion*, and other such stage properties of history. Louis Adamic sounds this pessimistic note in *Current History* for May of this year. He can see nothing but "a matter of great desperation" on the part of the Balkan rulers who have been getting together of late, trying to effect some kind of rapprochement between their usually conflicting nations. They conclude treaties of friendship, since "they know that if one is overthrown or assassinated, the other will go, too." Underneath their moves is an ocean of discontent, motivated in large measure by the agrarian situation in the various countries. While giving full credit to Mr. Adamic for his testimony to the many grievances of the Balkan peasants, and to that fine sensitiveness for their lot which he shows in his tale of a recent return to his home land, the question remains as to whether this sensitiveness has not caused him to pass over some of the light in the troubled picture. In the political field, the treaties of friendship which these countries have concluded are more than a mere juggling for passing favor. They represent a consistent policy long thought out by their best minds and in accordance with the best judgment of all Europe, not excluding Soviet Russia, who is a party to the treaties. In the economic order, where the distress pinches most, the moves towards cooperation between the various Balkan States have been far from superficial. They represent a solid achievement, particularly in the field of agricultural credit, which they have tried to adjust in the interests of the Balkans as a whole, through the Permanent Council of Interbalkan Agricultural Credit. The latest development, that of Bulgaria's going Fascist, while distressing to lovers of democracy, is yet a move towards the new and definitely conceived goal of a community of Balkan aspirations.

Comic Relief

AMID all the angry roars of accusation and recrimination that accompanied the publication of the Darrow report on monopolistic practices in NRA, there was a comic anti-climax that altogether escaped the newspapers that commented on it. Mr. Darrow was appointed to find out if monopolistic practices existed and if small business was being hurt by them. There was great expectation on all sides, because the Administration kept the report secret for seventeen days to prepare an answer. It was evident, then, that the report must be unfavorable. All the enemies of NRA sharpened their pencils and oiled their typewriters to get ready for a great flood of jubilation. The papers favorable to big business hardly concealed their glee over what they were going to do. What happened? Did Mr. Darrow propose scrapping NRA? He did. Did he propose going back to rugged individualism? He did not. He said that to go back to unregulated competition was not possible. Instead, he urged a "planned economy," he demanded "socialized ownership and control," and a "planned use of America's resources following socialization"; in other words, Socialism! Mark Sullivan was almost too pained for utterance, and he tacitly

warned his constituents to go easy on Darrow; he was a hot potato. Walter Lippmann almost alone seemed to see anything funny in it. He demanded to know how small business was to be helped and monopoly avoided if Socialism came in. How, indeed? Moreover, the aged Mr. Darrow, in his seventy-seven-year-old innocence, had unconsciously put in Mr. Roosevelt's hands an instrument the President could hardly have hoped to have presented to him. Far from finding that Government was interfering too much in business, as the cry now is, Mr. Darrow found that it was not interfering enough; he wanted very much more. There has been no complaint on his report from the White House.

Radio Censorship

HOW little is generally known about the practices of the Radio Commission, which may be defunct as these lines appear, is illustrated by an editorial in the trade paper, *Editor and Publisher*. That magazine protests against the passage of the amendment to the Communications Commission bill which this Review and other organs have backed. This editor finds it wrong that, while it is good "that educational, labor, and religious affairs should have an important place on the air," yet he objects to "the idea that such an allocation can be imposed by law," prescribing to the new Commission beforehand how much time those interests should have. This editorial misses the whole point of the debate. That point is that government has already prescribed the time for these interests. It is too late to protest about that. All we can do now is try to see to it that it shall not be done again, and that justice be assured in the future. Of the forty cleared channels on the air, eight for each zone in the country, no less than thirty-seven are affiliated to or controlled by the two large commercial chains. Only three independents, WOR in Newark, WWL in New Orleans, and WLWL in New York, are on cleared channels; but WLWL has only one-eighth of the time on its channel, the other seven-eighths being allotted by law to another chain station, WPG in Atlantic City. Nobody more than the editors of this Review has protested against government interference in such affairs. The proposed amendment did nothing more than attempt to redress partly the injustice that has already been done by our Government creating a monopoly in favor of two large interests. Says *Editor and Publisher*: "Power in government to control the physical instruments of communications carries a potential menace of censorship." It does. But does not the editor know that this power already exists and is exercised by our Government? And in a manner entirely favorable to commercial interests? It was to limit and diminish that power that the amendment was proposed.

Wanted: a National List

AS the Catholic campaign against indecent motion pictures gets under way, this Review is impelled to offer what it considers an important suggestion. A *nationally united strategy* is essential to success, and that we

have, but a nationally united strategy plainly calls for the immediate appointment of a Board of Review whose job it will be (1) to preview in Hollywood all the new pictures before their release; (2) to draw up a weekly white and black list; and (3) by wire, or at any rate, through the N.C.W.C. News Service, to publish these lists in every Catholic newspaper in the country. Already more than one million Catholics have pledged themselves not to patronize indecent motion pictures and by the end of June this number will mount to several millions. But which films are decent and which indecent? If this decision is left to the judgment of the *individual* Catholic, we shall suffer from immediate differences of opinion. Such differences are easily understandable and even permissible, but they will mean that while one Catholic, for instance, goes to see "Tarzan" because he believes it unobjectionable, another Catholic will avoid "Tarzan" because he believes it contrary to his pledge. And this disagreement, multiplied in millions of cases, will dissipate the whole force of ECOMP's campaign. Furthermore, if the decision as to what films are good or bad is left to *diocesan* boards or newspapers, the Crusade will die of disunity also. A list drawn up in Denver, for instance, will condemn "One Night of Love" as indecent, while a list made in New York will either approve the film or fail to pronounce on it at all. As a result, New York Catholics will patronize "One Night of Love," and thus soften the whole force of Denver's blow against it. The drive needs a Review Board to draw up lists—lists that will be identical in every diocese, lists, too, that will be published before, and not after, the pictures are shown in local theaters.

Recruits For the Crusade

THE League for Decency continues to win praise and cooperation from non-Catholic groups. In Detroit, for instance, a recent meeting of the directors of the local Council of Churches adopted resolutions commending the Catholic crusade and asked the Jews of the city to join up with it. Film obscenity has also just been roundly denounced by the Protestant Women's Association of San Antonio and the clergy of St. Louis.

A copy of the Index for Volume L of AMERICA will be mailed to any subscriber on application to the publication office, 461 Eighth Avenue, New York, N. Y.

AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: MEdallion 3-3082
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHIREVIEW
Stamps should be sent for the return of rejected manuscripts.

Philosophy of a New Deal

III. The Political Aspect

WILFRID PARSONS, S.J.

THE social principle must be applied to business in both its economic and social aspects. That is the conclusion of my two previous articles, and I have tried to show that it is the assumption behind both the New Deal and the philosophy of Pius XI. There is this difference, of course, between Roosevelt and Pius that the Pope goes farther than the President, who once remarked to the present writer that the Encyclical was a little too radical for him. Anyone who reads "Quadragesimo Anno" will understand what is meant. The vocational groups which are urged by the Pope to rule business, as following Leo XIII, would not have on their boards the predominance of employers that is now the case on the Code Authorities. The whole of industry would be represented there, not a part of it.

The question now arises, however, whether this revolution of the present forms of industry would require a different form of national government than that which we now enjoy. And we must answer this question, not in the abstract or for some foreign country, but for the United States. In other words, in order to realize completely our ideals of social justice, must we, in addition to corporate industry, also have a corporate State?

Let me say at once that I can find no direct reference to this question in "Quadragesimo Anno." The Pope leaves to one side the political question, as was befitting his position as an international spiritual and moral Power. But it is certainly allowable for a Catholic commentator on his moral social-economic teachings to contemplate the political consequences of them.

First of all, then, let us look at the facts in the United States. There is a very general opinion here that government has a duty to foster and control industry in its several branches. The Interstate Commerce Commission, the Federal Trade Commission, the Federal Reserve in its relation with the Government, hundreds of decisions of the Supreme Court, long before 1933 introduced the principle of State interference in business; moreover, in the several States, there are thousands of laws regulating the hours and conditions of labor, the work of women and children, social insurance, and the like.

Besides that, and especially since the depression, there is a very general opinion in the country that the Federal Government should, in some way, regulate both finance and industry, so that such things as the collapse may never happen again. That, if anything, was the significance of Roosevelt's election; and he and the Congress so interpreted it. Moreover, business itself asked for it, through the President of the United States Chamber of Commerce.

Where is the necessity of such control? It lies in the facts of the case, and first of all in the national and collective nature of business itself. On the one hand,

the 200 largest businesses all transcend in their operations the State lines, so that purely State regulation or control is useless; business simply can and does move out of States where it cannot rule the legislature and keep it from regulation; the public utilities, by their nature, are about the only exception to this. And even here the State cannot entirely reach the operating utilities within its own boundaries, for they are controlled by holding companies which are national in scope. On the other hand, however, the Federal Constitution, as hitherto interpreted at least, forbids Federal regulation of industries in their several State units. The States, therefore, cannot reach the big businesses; Washington is prohibited. The result is that they have escaped between the two. The result of *that*, with the ensuing irresponsible and cut-throat competition, was the depression.

Now NRA attempted to get around this difficulty by building up a series of industrial organizations in which, under government supervision, there would be self-government of business. In order to do this, however, it was never able or it never dared to use the coercive powers it was granted by the law. There was always the danger of an appeal to the Supreme Court, which would probably have declared Federal regulation of intra-State business unconstitutional, as it did the Child Labor Act. Now, obviously as a preparation to using the big stick on national industry, it is preparing to exempt from the Codes the services and the small intra-State businesses. Yet it is precisely, and we must not forget it, among the services and many small businesses that we find the worst exploitation of labor and of the public. But NRA seems prepared to take a step backward in order to make a big one forward.

Whether NRA will not find the courts an obstacle to its particular kind of corporate industry remains to be seen. Even if it does not, however, there still remains the question as to whether its control will be adequate. The Darrow report, with its conclusion that Socialism is the only just form of industrial cooperation, was only a straw in the wind. There is plenty of evidence to show that the Code Authorities are in the grip of the "big fellows," who are fully animated by the old discredited and unsocial ideas of business and who themselves are taken from the ranks of the exploiters and individualists. Either they will consciously and deliberately wreck the whole scheme, and we go back to chaos, or they will rouse such a storm of protest by tyranny and monopolistic practices that a big jump forward will be taken toward collectivism, as Darrow predicts, or at least toward still further and severer government control.

Since the former alternative is unthinkable, and really impossible now, what lies before us then? Can a true social order, with economic and social justice, be built

up within the framework of our present Constitution? Is that Constitution irrevocably devoted, in its present form, to the principle of laissez faire, by which government is forbidden to interfere in business, at least to the extent of forcing it to organize itself in a just manner and for the common good?

There are many who think that a political revolution is necessary. We are faced with two extreme philosophies, Socialism and Fascism; both of them demand a New Deal in government. The Socialist Norman Thomas would not even amend the Constitution, but elect a Socialist President by constitutional means and then appoint ten Socialist Justices to the Supreme Court, and proceed to enact a series of four basic and ten subsidiary laws to bring about a socialistic commonwealth. Left wing Socialism—Communism—would simply scrap the whole thing. The Fascists—well, would the Fascists do anything else than the Socialists? In my opinion, the only true Fascists we have in the United States are the Socialists; their State would be "left" Fascism, of course, but Fascism nevertheless. On the other hand, there are abroad a lot of plutocratic Fascists, and there is nothing they would like better than to turn NRA into their kind of Fascism. A third kind of Fascism is proposed by the Editor of the *American Review* and his group which would be in effect a sort of monarchy, in the traditional sense that monarchy was the representative of the lower classes against the conflicting interests of the richer classes, but a fatherly monarchy, loving and stern towards all classes. This is a beautiful ideal, but it is hard to see how it can be achieved any more than Norman Thomas' Socialism.

The difficulty with all these proposals is that all seem more or less to have at bottom the idea of the absolute State. It has always been a truism both in Catholic and American minds that social justice is not possible under the absolute State: the loss of institutional, individual, and religious liberty is too great, and it is not in accord with human nature or human reason. Totalitarianism, with its regimentation of minds, is alien to Western civilization, and it is questionable whether it will long survive the disappearance of the dictators who impose it.

On the other hand, Fascism in Italy is, at bottom, in the industrial sphere a corporate system, and in political theory a corporate State ruled by the representatives of these industrial corporations. The question returns: Is it possible to have a corporate industrial system without Fascism? That is, without an authoritative, anti-parliamentary government which puts itself necessarily above all other interests in the State, even cultural, educational and religious? In blunt terms, is the Pope's ideal of a corporate or organic democratic industry possible under the American political system, or must we change that system into something else? And, if so, into what?

First of all, let it be noted that no system will tolerate social justice unless as Pope Pius XI says, "the institutions of public and social life are imbued with the spirit of justice, and this justice . . . truly operative." Moreover, this spirit of justice "must build up a juridical

and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order, and the duty of the State will be to protect and defend it effectively." But granted that this moral regeneration has been made, and that is a large order, how shall we proceed here? It is not impossible, so the question is pertinent.

The general opinion, among Catholics, at least, seems to be that a political change must be made. They would not tolerate Socialism, nor Fascism, either plutocratic or monarchical, still less the crude sort of Pelley's Ku Klux Fascism. Must we, then, change our Constitution? We are even ready to face that, but only in the direction of increased authority in the economic sphere, for the common good, leaving the purely family and individual functions still under the authority of local government. In other words, the Federal Government must enlarge itself until it is coterminous with industry itself, as at present it is not. Furthermore, it must be able to include within itself power to bring about a real corporate or organic life in industry, without itself engaging in industry, and leaving the institution of private property intact. Pius XI states that "the aim of social legislation must be the establishment of vocational groups." It cannot be said that we have those vocational groups in NRA, for the groups, under the Code Authorities, are still in the control of an oligarchy in the higher reaches of business. A democratic group is what the Pope has in mind. But it begins to appear that there is not yet enough power in the Federal Government to bring about such a form of industrial self-government, and one that is truly representative. In other words, government is not yet itself self-governing, and our present legislation hobbles it in the free exercise of its legitimate functions. It must be freed from those hobbles.

Now how shall this be done, with safety to liberty and private property? Give up your liberty, says the Fascist, and it can be done. Give up your private property, says the Communist, and it shall be done. But we want to keep both. Can we?

It has recently been suggested in Catholic circles that a government by functions is both possible and desirable in the United States. Such a government by functions would exist in Italy, if it were not for the dictatorship; and it is the defense of the dictatorship there that it is purely temporary in nature, until such a functional government is firmly established. In Austria a nearer approach has been made, in Dollfuss' Christian commonwealth, for a group of five committees, representing various cultural and business functions, rules the country. Neither of those is suitable for this country, but the Dollfuss one is more nearly so, for it is not Fascism, in spite of what New York Times correspondents may assert.

In the United States such a government could be partly brought about by a change in the electoral laws for candidates for Federal offices. In its perfect form, however, the Congress would represent, not Congressional districts, but the vocational groups, and this would re-

quire a change in the Constitution. The President, too, would be the choice of the elected representatives of the functional or vocational groups, which would assure that the programs of those groups, arrived at democratically, would be adopted. Party platforms would be the plans for economic and social reform adopted by the various groups. It would be the duty of Congress to frame legislation embodying the best means by which these plans would be put into operation. It would be the duty of the President to see to it by his executive power that rules adopted by and within the vocational groups themselves were observed.

It is a beautiful dream. Is it possible? If we have another day like March 4, 1933, or if NRA collapses or does not go forward, anything is possible.

Mrs. Farrell Is Reminiscent

CATHAL O'BYRNE

OFTEN and often I've thought of it, and I'm sure you have noticed it yourself, for 'tis strange and very strange, at least I think it is, how without rhyme or reason, old thoughts will come into your mind, thoughts of the old times and the old friends and the old dear places that you knew and loved in the years long past.

Now, just the other evening, there, I was sitting by the fireside doing a bit of sewing, the children had all gone off with themselves to the park, and I had a quiet hour to myself between the lights before tea time. So, my dear, as I was telling you, I was sitting by the fire sewing at a little tea cloth—it had branches of beautiful golden daffodils in each corner—and thinking, so far as it is humanly possible, of nothing at all, when all of a sudden—and the why or the wherefore of it I cannot tell you, unless it was the daffodils—I wasn't in my own kitchen in the city of Dublin at all, good, bad, nor better, no more than you, yourself, that maybe never was next or near it in this world. No, in the winking of an eye, without rhyme or reason, as I said before, I was sitting in the old room, so well remembered, in the old home down in my own place in the County Longford.

There it was, the same old, dear familiar room, far plainer than the daylight that was beginning to fade outside the window of the kitchen where I was sitting, the same furniture, the same stiff chairs and high, fat, uncomfortable sofa, all covered with shiny, prickly horse-hair covering; the same wallpaper, blue birds and moss roses, the same pictures, "Innocence" and "Fidelity," the same pampas grass, dyed red, in the same blue vases on the mantel board; the same long wooden panel on the wall behind the door with "The Stag at Bay" painted, full length, with a snow scene for background. The same "whatnot" in a corner beside the window, weighed down and covered over with the dear knows what in the way of fancy ornaments and souvenirs of seaside and holiday places; the same bit of mirror framed in plush, above the piano, with a stork painted on it standing among water lilies on one leg, as large as life and twice as natural. And last, but not least, the basket of wax fruit under a

glass dome, set on a red and yellow antimacassar in the center of the round mahogany table that occupied the place of honor in the middle of the floor.

'Tis more years now than I would care to count since, as a child, that same basket of wax fruit gave me many and many a sorry hour, for on every occasion, when, by some mischance, the door of "the room" would be left open, I would steal down, and climbing up on the table, there I would sit for hours with, as the saying goes, my teeth watering, looking at all the lovely apples and pears and plums and grapes. And I mind me well, and I can see it now before me as plain as plain this minute, there was one pear that had a quarter cut out of it. You could see the core and the black seeds just like real, and it was almost more than human nature, at least a child's human nature, could bear, it was so temptingly beautiful.

But the glass dome was always between it and me, and, as with many a more real and desirable thing in life, it was a case of "so near and yet so far."

Then someone of the household would come "down the room," and finding me seated up on the table beside the glass dome, would then and there raise a great clamor; and a severe scolding, if nothing more, would fall to my lot, for even daring to go near the wax fruit, and the door of the room would thereupon be locked carefully, and no admittance be granted to any of the younger members of the family under any condition whatever.

Looking back, I can smile at it all now, for it would seem that that basket of wax fruit under its fragile glass dome was like a nightmare, not only to the members of the family, but to all and sundry about the place who came under its strange influence.

If we had had a skeleton in the corner cupboard instead of the Willow-pattern dishes and brown-luster jugs, we couldn't have fared worse, or lived in greater awe of it than we did under the tyrannical regime of the basket of wax fruit under the glass dome.

But one day, and 'tis a day I'll never forget, if I were to live to the Last Day in the afternoon, didn't a young puppy dog, a foolish, unbiddable young rascal, didn't he in an unguarded moment, sneak down into "the room," and, oh, the havoc that that pup made before he was discovered would have to be seen before it could be believed. He chewed the fringe off all the antimacassars on the backs of the chairs, he jumped up and broke a blue vase and ate the dyed pampas grass, then he worried the tail out of the stuffed pheasant that stood on the window ledge, and—the crowning disaster—he climbed up on the table, broke the glass dome, and ate every scrap of the wax fruit, basket and all. Not even a grape did he leave behind him to tell the sorrowful tale.

But the woe that the No Admittance order brought with it regarding the "best room" did not weigh heavy, or lie long, on my child heart. I still had my favorite seat on the hearth by my mother's knee, in the winter evenings, my nook in the apple orchard, and my favorite corner in the rambling, old-world garden, a corner that the robins and the linnets seemed to love, and where, in the new, bright days of the Spring, the snowdrops and the daffodils

seemed to come earliest. Here in the crowded city in the dusk of a summer day, I have only to close my eyes and I can see them now, see their tall, gray-green spears and their yellow heads dancing in the sunny air.

Ah, yes, I can see all their golden glory, and here I am

sewing a hem around a bunch of them that are as like as life, so like that they have, on their magic broomstick, whisked an old woman out of herself, away to the home of her childhood, and set her dreaming old dreams of youthful days and carefree, happy times.

The Elizabethan Myth

HILAIRE BELLOC

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I HAVE described how in the first ten years of Elizabeth's reign, William Cecil wove his secret plans so successfully that he had shepherded the average Englishman into a sort of tangle or labyrinth from which he could not extricate himself.

He was landed in a complete muddle between what he owed to a national government now grown familiar, and a religion in which he had been brought up, which had also been in his eyes national, and even not to be questioned, at least in its ordinary views of life and common ideas in morals. He had accepted in his parish church some new-fangled stuff which he disliked and against which he had at first fiercely rebelled, but which he now heard was not condemned, but debated, at Rome, and supported by the man whom he had been taught to regard as the great champion of the Catholic Church against heresy.

He could, and if he was zealous did, get his Communion and even his Mass, though he had to make a show of turning up (especially if he was of any importance) at the new service in the parish church, the parson of which was still called a priest, and who was often enough the very man who gave him the Catholic Communion elsewhere, separate from the official communion.

This confusion had been kept up so long that it had become familiar. Rome did not forbid the frequentation of the Cecilian church services until the tenth year of Elizabeth's reign. In practice such frequentation went on much longer—at least half a dozen years longer; right up to 1575 we have evidence of men who were specially marked as being on the Catholic side yet attending the official church and communion.

But in reality the battle was already won by Cecil when the ten years were over. It was with those ten years in the case of this religious conflict, as it is often with armed conflict in the field; the first phase is doubtful, but its conclusion decides all. The second phase, though much longer, is only a clinching and finishing of the victory.

At the end of these ten years, two things happened of first-rate importance to Cecil's plans. It is with statesmen as with generals: the brilliantly successful ones among them, the men who are properly called men of genius, would not have succeeded without good fortune at one or more critical moments. Such good fortune attended Cecil.

His first stroke of luck was Mary Stuart's confiding in the solemn promises of her cousin Elizabeth and flying from her successful rebels to take refuge in England,

because Queen Elizabeth had promised to succor her and maintain her rights. That was a really important and unexpected piece of good fortune for Cecil.

The other was the temper of the new Pope, St. Pius V, who, unlike his predecessor, had made up his mind to treat Elizabeth as the leader of the great change in England (which she was not) and therefore as the target for Catholic action.

The Queen of Scotland's escape into England gave Cecil his opportunity for playing upon Elizabeth's fears, making himself completely master, and bringing the quarrel to a head; and the almost contemporaneous decision at Rome to make of Elizabeth, not of Cecil, the avowed enemy, played right into Cecil's hands.

The presence of Mary Queen of Scots in England gave Cecil the chance of representing her to Elizabeth as a fatal rival. Mary was the legitimate heir to the throne. Elizabeth was incapable of having children; Elizabeth could be persuaded that any plan for restoring Mary to Scotland, for marrying her and having her regarded openly as heir, would endanger Elizabeth's own security and perhaps her life.

All this Cecil emphasized by working hard against the members of the Council who, resenting his intrigues, inclined to pursue the old policy solemnly promised by Elizabeth of helping Mary to her rights.

Frightened at a plan for marrying Mary to the head of the old English nobility, the Duke of Norfolk (one of the few leading men, by the way, who was a convinced anti-Catholic personally), she failed to prevent Cecil from having Norfolk arrested. It was clear that the old nobility and their traditional ideas, and with them indeed the mass of the nation—though these were but lukewarm defenders of old families—were to be openly attacked by the innovators, with Cecil at their head.

This projected Norfolk marriage, then, was a third stroke of luck for Cecil, but one which his action had brought about and which he had therefore indirectly planned. The two chief heads of the old nobility in the North, the Nevilles and the Percies, Earls of Westmorland and Northumberland, rebelled. It must be remembered that the suppression of the last religious rebellion in the North was now thirty years past, while the butcheries of the Midlands and the South were more vivid in men's memories, by a dozen years.

This northern rebellion was badly bungled; Spain refused to help, the organization broke down, though popular enthusiasm was universal. Alva and his Spanish

troops would not come. The leaders themselves led half-heartedly.

The Pope published his Bull excommunicating Elizabeth *after* the rebellion had failed—and even so, neither the King of France nor the King of Spain would allow it in their dominions. The royal levies which it had been at first impossible to use against the rebels, and who were all ready to desert to them, could at last be embrigaded, and, the resistance having melted away, there was another huge holocaust of victims.

While the storm was raging, Cecil lay low. But when it was over and the issue had gone in his favor he could appear as the savior of Elizabeth. He discovered and denounced yet another plot. He put Norfolk to death; he took the title of Lord Burghley, and was henceforward openly, what he had hitherto been only by trick and policy, the master of England.

His next business was to secure the killing of Mary Stuart. So long as she lived, she was the rightful heir to the throne, and the rallying point of all Catholic feeling.

To any other man than Cecil the task might have seemed impossible on account of its moral difficulty. Mary was a Queen, Queen of Scotland and Queen Dowager of France. Every crowned head in Europe was in those days fixed on the principle that a crowned head was immune, and no one was stronger on this point than Elizabeth herself. Moreover, there was no ground for the killing, save the inconvenience of keeping Mary alive; and that would be a mere murderer's plea. On the top of that, there was the danger of an explosive European movement against the English Government if such a crime should be committed.

Cecil's workings for the killing of Mary Stuart were further impeded by the determination of a heroic Catholic organization to re-evangelize at long last the abandoned English field. The missionary priests, the great Jesuit effort, began. Englishmen began to arrive from exile overseas who were trained to face torture and most horrible death for the replanting of the Mass and all Catholic practice.

Against all this the genius of Cecil triumphed.

He was helped to that triumph by a piece of false policy on the part of those who directed the heroic men who thus sought martyrdom. They were directed not to oppose Elizabeth's government, and, what was more serious, they did not turn their efforts against Cecil either. Cecil had them put to these horrible deaths under the plea that saying Mass, even in private, was treason. For many years nobody countered such monstrous tyranny by the obvious reply that they would fight as enemies those who put them to death for their religion. When the policy was at last changed it was too late.

Shortly after, a renewed illness of Elizabeth (a woman energetic and tough, but with a tainted physical inheritance and suffering from constant crises in health) convinced Cecil and those whom he led that if there was further delay in the killing of Mary Stuart, Elizabeth might die first, leaving Mary as the only legitimate successor—and all Catholic England with Mary for a rallying point.

They discovered, for once, prolonged difficulty in working the Queen. They got up a plot against Elizabeth's life through a secret agent, called Giffard, who egged on his victims to conspire against her life, and to correspond with Mary.

They at last got a warrant out of the Queen for Mary's execution, but Elizabeth was determined not to bear the responsibility for the crime in the eyes of Europe and of her fellow-sovereigns. She refused to allow the warrant to be executed.

We have seen how her opposition was flouted by those who were in reality her masters.

Then followed the Armada and its failure; and at this point, the reign having gone on for thirty years, let us pause and consider the nature of Cecil's power.

For thirty years with cumulative effect he had managed on a thoroughly thought-out gradual plan to turn active Catholicism into a memory. For thirty years it had been impossible for anyone who was not rich or in some way privileged to hear Mass openly; for twenty years it had been impossible for almost anyone to hear private Mass except in the utmost secrecy and in the terror of ruin and death. So it was also with the reception of the Sacraments.

And yet, with perfect cunning, mere usage of Catholic talk had been permitted, short of a direct pitting of the Pope against the Queen. In all the older generation the Catholic tradition was allowed to linger and to dwindle, never provoked into action by direct challenge of the vaguer traditional Catholic habits, or by official support of fanaticism on the other side.

But the younger generation were being brought up, the educated ones at least, without any knowledge of what their elders' past had been, save from such memories of youth as those elders could hand on to them. And of those, much more than half had, apart from their naturally Catholic parents, been brought up by tutors and schoolmasters, indoctrinated in universities, influenced by books and sermons, all under anti-Catholic control.

Twenty years later, when Elizabeth came to die, and when Cecil's son had continued the strict anti-Catholic policy for many years, being in control of England as his father had been, there was, out of the total population, a larger, younger half, which had lost the Faith so far as the majority of them were concerned, in the upper classes at least.

Take the population as a whole, old and young, official and non-official, poor and rich, urban and agricultural, and no doubt the claim of the exiled Catholics was sound—the claim that in mere numbers half England was still of Catholic sympathy in 1603. But the governing and directing part of the nation had become politically hostile, and in great part morally hostile, to the religion which had made England.

That is how the thing went; and if anyone will contrast such a truth with the official version of a happy and franchised England, spontaneously accepting with enthusiasm a glorious change, he has the measure of "How it is done."

First Fruits of Bay St. Louis

JOHN LAFARGE, S.J.

THE ordination of any man to the priesthood is a marvel and a mystery. But on May 23 of this year an ordination took place at Bay St. Louis, in the State of Mississippi, which has attracted as much attention as any such ceremony in the history of our country. On that day the Most Rev. Richard O. Gerow, D.D., Bishop of Natchez, raised to the priesthood four young colored scholastics of the Society of the Divine Word, at the St. Augustine's Seminary of that Society. The candidates were Maurice Roussève, of New Orleans; Vincent Smith, of Lebanon, Ky.; Anthony Bourges, of Lafayette, La.; and Francis Wade, of Washington, D. C. At the same occasion another seminarian of British Honduras, who made his studies at St. Augustine's, received one of the Major Orders. He will be ordained later for the Diocese of Belize. This is the first time that any such group of colored candidates has been ordained in the United States.

Ordinations of colored men to the priesthood have, in the past, been single and unrelated to any general plan. The Rev. Charles R. Uncles, of the Society of St. Joseph, who died on July 1, 1933, was the first Negro youth to receive Holy Orders (in 1891) in this country; although prior to his ordination the Rev. Augustus Tolton was ordained in Rome, and sent to labor in the Archdiocese of Chicago, where he died in 1902. From *Our Colored Missions*, for September, 1933, we learn that three young men of Boston, well known for the brilliant part that they played in the history of the Church in this country, members of the Healy family, were ordained before the Civil War, and had as much colored blood in their veins as Father Uncles: the Rev. James Augustine Healy, who died as Bishop of Portland, Me.; the Rev. Sherwood and the Rev. Patrick Healy, S.J.; but, unlike Father Uncles, they were not heralded as colored priests. Others, in order of ordination, were the Reverends John Dorsey, S.S.J.; Joseph Plantevigne, S.S.J.; John Burgess, C.S.Sp.; Stephen Theobald, Norman Duckette, Joseph John, Augustine Derricks, of the Trinitarian Fathers, Charles A. Logan, of Los Angeles, and William L. Lane. Father Theobald was the first secular priest ordained in this country. He died in St. Paul, Minn., July 5, 1932, with a high reputation for sanctity and learning, and much consulted as a director of souls by white as well as colored. Of the above mentioned, those living are Fathers John, Duckette, Logan, and Lane. Fathers John and Lane are working in the West Indies.

I had the pleasure of meeting in October, 1932, the four young men just ordained. Bay St. Louis, beautifully situated on the Gulf of Mexico, on the main line from Florida to New Orleans, was a choice of the late Rev. Matthew Christman, S.V.D., who moved the seminary there from Greenville, Miss., in September, 1923, in order to locate in a more Catholic neighborhood, and placed it under the patronage of St. Augustine, the great African Bishop. Father Christman first conceived the idea of a

seminary for Negro students in 1914, but owing to the opposition which such a proposal encountered did not commence till his start at Greenville in 1920.

No one, I believe, could visit St. Augustine's without becoming inwardly convinced that no obstacles, however severe, could interfere with a work begun in such a spirit of supernatural joy and hope: *opus nobilissimum*, "a most noble task," as Leo XIII terms such an enterprise. A few minutes' talk with the quiet, smiling Father Heffels, the Rector of the Seminary, and his competent staff of professors, most of them young Fathers of the Society of the Divine Word in the prime of enthusiasm and zeal, gave indubitable proof that nothing second rate would be tolerated in laying the foundations for this great apostolate. With limited means—indeed starting on the proverbial shoe-string—everything was of the best, materially, intellectually, and spiritually, that could be afforded. No compromise was made in the rude arena of philosophical and theological studies. The older seminarians, already looking forward to the great day, were alert, cordial and free from the stiffness and self-consciousness which might be expected to hamper men who were set aside as pioneers in an unusual field. All were intensely interested in the welfare of the colored race in this country: genuinely proud of their own race, for the gifts that God had given it and the degree to which it had been able to overcome discouragement and obstacles. They were ready, too, to face whatever reality they would meet, with circumspection, but not with fear. These impressions I found shared by all whom I met of the clergy who had seen the work of St. Augustine's. Veterans, too, in the mission field, were convinced that a competent colored clergy, far from hindering their own work, would complete it and enhance it in its effort to cope with an apostolate beyond the resources of any one group of men.

Where would these candidates take up their work? Under what plan, with what methods, would they make their first venture in direct contact with that peculiar mental obsession which is as much an affliction to the white man who harbors it as to the colored man who is its object; before which reason, even Divine Faith itself, seem to capitulate? This was the unspoken question, over which the venerable Spanish mosses that festoon St. Augustine's lofty trees seemed to wag their gray beards. Yet the assumption appeared to be that little would be gained by proposing it, since God would answer the question in His own way.

When the time did come, God spoke, through the Most Rev. Daniel F. Desmond, D.D., Bishop of Alexandria, La., who agreed to take the young men into his diocese and launch them there upon their priestly career. In this the Bishop was aided by the Fathers of the Holy Ghost, who made over to them one of their parishes for this purpose.

The ordination has been heralded, and rightly, as an

important step forward in the task of evangelizing the 12,000,000 Negroes of the United States, of whom, to date, we can but show a scant 250,000. "Perhaps there is yet time," says the Rev. Dr. John M. Cooper, of the Catholic University of America, in the *American Ecclesiastical Review* for May, 1934, "but we shall have to act quickly if we expect any large numbers of the colored race ever to enter the Church. Certainly we shall not get them to do so by giving them schools and orphanages, and at the same time do nothing to get them justice. Protestant denominations and liberal humanitarian groups, and not we, have in recent years taken the initiative in pleading and working for the Negro. We Catholics are again asleep."

To withhold permanently from any race, nation, or group of Catholic people any one of the Seven Sacraments is not in accordance with the traditions of the Church. The present Sovereign Pontiff, Pius XI, wrote to the Very Rev. William Gier, S.V.D., third Superior General of the Society of the Divine Word; expressing his joy at the erection of St. Augustine's Seminary:

If we wish to accomplish some solid and useful work in this field (the conversion of the Negroes) it is indispensable that priests of the same race shall make it their life task to lead these people to the Christian Faith and to a higher cultural level. . . . For does it not indeed follow, as Our Predecessor [Leo XIII, in his Encyclical "Ad Extremas Orientis oras," on native clergy for the Far East] points out, from the very nature of the Church as a Divine institution that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament?

Similar sentiments were expressed by Pope Pius XI in his Encyclical "Rerum Ecclesiae." From its foundation in 1622 the College of Propaganda in Rome has unceasingly worked for a native clergy in every mission land, shown by its Instructions of 1630, the Constitutions of Alexander VII (1658 and 1659), Clement IX (1669), Clement X (1673), Innocent XI (1680), Clement XI (1703), Clement XII (1736), Benedict XIV (of various dates), Pius VI (1775), and subsequent documents, such as the Instructions of 1845, 1871, and 1893.

The practical difficulties of fitting a Negro clergy into the peculiar circumstances of this country need not be minimized; any more than such difficulties were minimized when native clergies and hierarchies were set up in the various mission countries of the globe. They do not suffice, however, to banish the perplexity which exists in the minds of thoughtful members of the colored race as to the discrepancy which has appeared to them to be existing between our local practice and the traditions and ideals of the Universal Church. Nor do these difficulties alter the harsh fact which may thus be stated. If out of all the experience of non-Catholics in the interracial field, out of all the heroism, the charity, and the adaptability of the Church, out of all the resources of native human personality, no way can be found to overcome our own selfishness and to mitigate that of others, we shall see the Negro coming to the conclusion which is already being whispered into his ears from a thousand sources: "Christianity is impotent. It fails when confronted by a vital issue. Let the

Negro despair; or seek his future outside of its fold."

Such a conclusion is unthinkable. The defeatist policy which would give occasion to it will be proved false by the lives of the young priests who are setting out to follow Christ the King with the blessing of every Bishop in the South, and the cordial cooperation of the noble band of white missionaries working in the Negro field, as well as by the lives of qualified candidates ordained in the seminaries of the North. My only regret is that I cannot expect, in this short-lived age, to have the privilege of writing another article about them on the occasion of their Golden Jubilee, when thousands of fellow-priests of both races with their harvests of millions of souls, will look back gratefully to this day.

Education

Nationality and Parental Occupation

RUTH BYRNS, PH.D.

IN the attempt to understand the tremendous task which it has begun, modern education aims to determine and analyze every factor that contributes to the individual differences of pupils. The nationality or foreign extraction of the pupils' parents, and the occupation of the parents, are two of the many factors that may influence the character of a grade, a school, or an entire school system. The old notion that some races or nationalities are intellectually superior to others seemed favored, until their inadequacy was shown by the army-test results. Likewise, the opinion that the children of some occupational groups are superior to the children whose parents are engaged in other occupations has been strengthened by various investigations. To know the nationality and parental-occupation groups from which the pupils come is, therefore, a pertinent matter in a consideration of a school system.

Are Catholic high schools truly American in their mixture of nationalities, or are their pupils drawn from only one or two nationalities? A tentative answer to this question was sought in connection with a study of over 1,000 seniors in thirty Catholic high schools. On an inquiry blank each of the students was asked the nationality or foreign extraction of his mother and of his father. This information was tabulated, and it was found that the students reported that their parents belonged to twenty-five different nationalities. Nearly one-half of the students reported that their mother and their father were not of the same nationality. Nearly 100 combinations of two or more nationalities were represented. German was the nationality which was reported most frequently, with Irish, English, and Polish following in order. Bohemian, Scotch, Scandinavian, and Dutch were other nationalities which occurred very frequently. There were but two students who were part Jewish, one Oriental, and no Negroes.

The distribution of scholastic-aptitude test percentile scores in relation to nationality shows that in this group of students the full range of ability or capacity for success

in school work is found within each nationality that has a fairly large sample. No significant differences in intellectual capacity between the students in the various nationality groups was evident.

On the inquiry blank each of the students was also asked to state the occupation of his parent. The parental occupations were tabulated with the scholastic-aptitude test percentile ranks of the students in order to determine the occupational groups from which the seniors came and the relation between the parental occupation and the scholastic intelligence of the children. It was found that of the parents:

- 24 per cent were business or professional men or women;
- 16 per cent were skilled artisans;
- 15 per cent were day laborers and factory workers;
- 11 per cent were railroad men, policemen, and firemen;
- 9 per cent were farmers;
- 7 per cent were bookkeepers and clerical workers;
- 6 per cent were small tradesmen;
- 6 per cent were salesmen;
- 6 per cent were miscellaneous.

When compared with the parental occupations of the seniors in all the high schools—private and public—in the communities in which the Catholic high schools here considered are located, it was found that the proportion of children of business and professional men in the Catholic high schools exceeded the proportion in all the schools by about ten per cent. There were seven-per-cent more children of salesmen and clerks among the Catholic high-school seniors than among the entire senior population. On the other hand, there were about fifteen-per-cent fewer children of farmers, and about three-per-cent fewer children of laborers, among the seniors in the Catholic high schools than among all high-school seniors in the communities.

A number of investigations have indicated that there is some relation between intelligence of children and occupations of their parents. In general, it seems that children of professional men and business executives rank highest, and children of laborers and farmers rank

lowest. In this group the children of professional men, executives, factory workers, and salesmen, had a higher average rank than the children of business men, farmers, day laborers, railroad workers, policemen, and firemen. However, the most significant and really important fact shown by the tabulation is that the difference within the various occupational groups is much greater than the difference between the groups. The seniors in every parental occupation group ranged from the lowest to the highest decile in scholastic aptitude. In other words, this investigation bears out the common-sense conclusion that there is no reason to assume that an individual is inferior or superior in scholastic ability because of the occupation of his father.

It is evident that the great variety of nationalities represented by the pupils in the Catholic high schools here considered provides both the stimulus that may arise from the mingling of different national culture patterns, and the difficulties that may come from the necessity of adapting a satisfactory curriculum to a heterogeneous body of pupils. It is likewise evident that it cannot be assumed that a pupil, or a group of pupils, is inferior or superior because of nationality. Similar training and equalized practice in the use of the language tend to decrease differences that may have appeared to exist between the mental ability of various nationality groups.

The data also show that the Catholic high schools draw their students from every occupational level. In comparison with the public-school population, this group of Catholic high schools drew a larger proportion of seniors from the occupational groups whose children are said to have the highest intelligence, and a smaller proportion from the occupational groups whose children are thought to have a lower average intelligence. However, the fact that every level of intelligence is found within each occupational group shows that it is dangerous to draw conclusions about the intelligence of high-school pupils from the occupational status of their parents or from their race or nationality.

Sociology

Anti-Social Sociology

DAN W. GILBERT

IN discussing "The Frivolity of Science," G. K. Chesterton expressed the opinion that "Sociology is not a science, bad or good; but it is a morality; and one that is mostly bad." His sweeping statement was, of course, directed against that much-advertised species of modern sociology which claims exclusive right to the use of the label "scientific." For if we are to believe its prime exponents, this new type of "scientific" sociology, which enjoys such popularity in our secular universities, is the only type which can qualify authentically as a science; so-called "Christian" sociology, they tell us, is entirely unscientific, speculative, and mostly fictional.

The pointedness of Mr. Chesterton's epigram is the more keenly appreciated when we examine this modern

variety of sociology, with its singular pretension to exclusive rating as a social science, and discover that, so far from being a science, it is not even social; that it consists to a large degree of anti-social doctrines which it would be a contradiction in terms to call scientific. Indeed, it is actually astonishing to discover the amount of "bad morality" which in the name of scientific sociology is palmed off at secular universities.

The popular sociology textbook, "An Introduction to the Study of Society," by Frank Hamilton Hankins, Professor of Sociology in Smith College, teaches that the institution of marriage and the Christian concept of "female chastity" have "greatly restricted the expression of the potentialities of feminine human nature in many

directions." This textbook applauds and commends the fact that "the decline of religious orthodoxy has, therefore, served to release women from traditional psycho-social restraints. . . ."

The widely used sociology textbook, "Principles of Sociology," by Rudolph M. Binder, Professor of Sociology in New York University, teaches that:

Monogamy, with its lifelong hold on both parties, is incompatible with personal freedom. Divorce entails expense, trouble, and a certain stigma so long as present social attitudes prevail; it is better, consequently, to have no marriage ceremony at all and simply have those who love each other live together as husband and wife as long as they agree with each other. Monogamy is only a fallacy, which many people believe in but few really observe.

Frederick A. Bushee, Professor of Economics and Sociology in the University of Colorado, teaches in his "Principles of Sociology," which is used in some universities as a textbook or as a reference text:

The demand for greater [sexual] freedom seems sometimes so strong as to threaten the permanency of the family union, yet it is not without its favorable aspects . . . the [marital] relationship itself might be improved by . . . making it, so far as possible, the expression of voluntary action resulting from mutual attraction of the sexes.

Sociology professors in our secular universities often refer to Lester F. Ward as the "Nestor of American sociologists"; and extensive readings in his works frequently are required in certain courses in sociology. In Ward's "Pure Sociology," which is poisonously adulterated with bad morality, it is maintained that besides being eminently ethical, it is a sign of superiority, indeed of "genius," to love freely:

It is a curious fact that there is always a touch of the illicit in all the romances of great geniuses—Abelard and Heloise, Dante and Beatrice, Petrarch and Laura, Tasso and Eleanora, Goethe and Charlotte von Stein, Wilhelm von Humboldt and Charlotte Diede, Comte and Clotilde de Vaux—and the romantic literature of the world has for one of its chief objects to emphasize the fact that love is a higher law that will and should prevail over the laws of men and the conventions of society. In this it is in harmony with the teachings of biology and with those of a sound sociology.

This whole teaching of Ward's is fraught with immoral consequences. Taken seriously by students, it cannot but act to lure them on to immorality. And it is hard to imagine a more potently anti-social doctrine than his contention that free love—the extension to the kind of love which fruits in transitory illicit *affaires*, to lust, of a *carte blanche* to override and "prevail over the laws of men and the conventions of society"—is "in harmony with the teachings of . . . a sound sociology." The fact that monogamy and its counterpart, a stable family life, form the indispensable basis of any civilized society is so axiomatic that its denial would be a fit subject for ridicule were it not incorporated in that body of unsound and unscientific speculations which is palmed off on undergraduates as "sound" and "scientific" sociology.

And were it not circulated and propagated under the same auspices we would dismiss as equally absurd the contention that civilization can endure under a system

of complete freedom in love, whereby the institution of Christian marriage and all the conventions of Christian morality would be abrogated in favor of the moral anarchy which obtains in the barnyard and the jungle.

But the university sociology which condemns so unequivocally the very institutions and conventions which have proved themselves the instruments of social progress is equally emphatic in its commendation of the instruments also of social retrogression and decay.

This seemingly indefensible position of so-called "scientific" sociology is forcefully stated in the reference book, "The Task of Social Hygiene," by Havelock Ellis:

The subtle and complex character of the sexual relationships in a high civilization, and the unhappy results of their State regulation, was well expressed by Von Humboldt: "A union so closely allied with the very nature of the respective individuals must be attended with the most hurtful consequences when the State attempts to regulate it by law, or, through the force of its institutions, to make it repose on anything save simple inclination. . . . Wherefore it appears to me that the State should . . . leave it wholly to the free choice of the individuals. . . ."

One of the most subtle sophistries by which the expositor of university sociology defends this position with respect to sex relationship is a clever misinterpretation of social evolution. There can be no permanency in any form of social institution or convention, he contends; as civilization advances it must and will adopt new systems of relationships adapted to society as organized on a higher social plane. Since Christian moral and social institutions served satisfactorily a less complicated and civilized society, it is argued *ipso facto* that they are ill adapted, if not actually pernicious, to society in the advanced state to which it has now attained.

The fallacy in this whole skilfully spun argument is, obviously, twofold: In the first place, social evolution or progress does not imply a total lack of permanency in all social institutions. On the contrary, it *depends* upon a certain permanency and fixity in the social institutions, practices, and principles from which it springs. In the second place, the alternative which is offered to monogamous marriage, and which it is claimed will supersede it, is a system of "elective affinity" which is only adapted to uncivilized societies. To progress to a more advanced system of sex relationships by reverting to a much lower and more primitive method of mating, is certainly a strangely quixotic procedure. The sociology professor, however, obscures these deficiencies in his logic by turning social prophet and uttering solemn prognostications to the effect that "the institution of marriage is doomed to extinction in the society of the future." Thus Edward Alsworth Ross, Professor of Sociology in the University of Wisconsin, in the sociology textbook, "The Outlines of Sociology," predicts that "the endeavor to institutionalize a thing so intimate and personal as mating . . . will be abandoned as mankind becomes more enlightened." He teaches that advanced thinkers "anticipate that sex relations between the mature will become a private matter as religion from being a social institution has become a private matter."

This building up in the mind of the student the idea

that the institution of marriage is inexorably doomed, that the forces of social progress are directed to its destruction, frequently overawes him with a sense of futile impotence and bovine stupidity. He comes to feel that in clinging to traditional morality, and in resisting the new creed of "scientific" sociology, he is aligning himself against the evolutionary process itself. He is impressed with the feeling that, Canute-like, he is attempting to stem the rising tide of social forces which are destined to sweep away the outworn Ark of traditional moral values which have lost their vitality and validity in the modern age. When he hears dinned into his ears, and arrayed before his eyes, elaborate sociological data calculated to demonstrate the truth of the allegedly already half-fulfilled prophecies of "The Bankruptcy of Marriage," "The Breakdown of the Home," "The Dissolution and Disappearance of the Old Values," "The Emergence of a Rational Sex Ethic," etc.—in the face of all this he is extremely inclined to be overwhelmed by a sense of fatal resignation. He is very apt to acquiesce in the moral laxity which, not incongruously, is usually characteristic of the secular university campus in almost the precise proportion that exponents of anti-moral and anti-social sociology, philosophy, and psychology are characteristic of the faculty.

There is nothing new or startling about the anti-social doctrines discussed in the foregoing. When exposed impartially in their innate ugliness they have always, and will always, fall of their own weight before the common sense and the Christian conscience of a civilized people. But when they are revamped in the guise of a valid social science, and uttered in deceptive and intriguing scientific jargon, by the recognized oracles of truth to whom the youth of our land go for knowledge; when these destructive doctrines are permitted to spread like a plague and infect and infest with their moral virus the well-springs of knowledge at which scores of thousands of young men and young women are continually drinking in and absorbing the educational elixir which will mold the very pattern of their lives; when a Christian and civilized people permit the toxin of social decay to spread in such a manner, the problem of curbing its ravages soon advances to the point where it becomes an insuperable one.

No social organism can live which deliberately permits the growth of gangrenous tissue within itself. No nation can continue to exist which permits the prostitution to anti-social ends of the very agencies which it supports, and on which it largely depends, to educate its citizenry to social ends. No society can survive which permits the cards to be stacked against its own survival.

With Scrip and Staff

MEDIEVAL armor is a satisfying thing, far more than the scrappy bits of bronze of the ancients, or the beetle-like casings of the Chinese and Japanese war-

riors of old. You sense the complacency felt by Herr Gungibert when he found himself encased from helm to toe; and the rapture of the armorer in the perfection of his job. Utility and esthetics are ingeniously combined; though the modern partner in the trio—comfort—appears to have been painfully absent.

What the horses thought of it, is hard to imagine. They must have been iron-mouthed brutes, to judge by the array of fearful bits and bridles. Judging by museum pieces, too, the medieval knights must have been an understatured race. Few suits could be worn by a modern football player. Small, but tough.

Present-day preoccupation with economics arouses in me speculations when I study these relics of the past. As the armorers increased their skill, and passed into the higher artistic ranks, did they stimulate the sale of their products? Were they content to await a summons from the Sieur de Beigelaine or from Herr Gungibert, or did a representative of the guild wait upon the prosperous old warrior, and lay before him some samples of their wares; pointing out, perhaps, some of the latest little mechanical gadgets that would ease the friction of donning or doffing with aching limbs? What would they have not done with a couple of headlights, or an automatic vizor wiper! Did they consult his psychology? If he was piously inclined, for instance, he would love one of those religious breastplates, with St. Michael and Our Lady gallantly engraved thereon. Or if he were truculent, he could be fitted with a helm fashioned like a bear's head, behind which he could conveniently growl. Did he pay cash down? And who financed those suits of chased and embossed silver; at what per cent? And what happened when Sir Knight went broke?

Ironical is the dead level to which lapse all these once terrifying creations of man's pride and ingenuity. Japanese masks, Chinese dragons and war gods, Indian divinities, Babylonian bulls, Egyptian gods of the dead, African idols. As the grave awaits man, so the museum catalogue awaits his proudest achievements. The latest example in point is the collapse of Austro-Marxism in Vienna.

AUSTRIA has not yet recovered from the surprise which this collapse has created. It has created an unusual problem, that of instructing the thousands who are every day returning to the practice of the Catholic Faith in Vienna, liberated from the armed terror of Viennese Socialism: 22,000 persons from February 15 to April 15 alone.

An impression has been created—not an unnatural one, in view of events—that this mass return to the Church is due not to inward conviction, but merely to the pressure of events, the wish to stand in favorably with the new Government. Studies, however, of the return movement, as given in the Viennese weekly, *Schönere Zukunft*, do not bear this out. They show definitely that the movement back to the Church began a considerable time before the fall of the Austro-Marxian regime; and was only prevented from becoming a mass movement by the fear-

ful pressure, political, social, and economical, exerted on the helpless populace by the Socialist leaders.

The tide began to turn in 1933, when for the first time since the World War the number of those returning to the Church exceeded those who were leaving. (By "returning" and "leaving" is meant, not a mere change in sentiment, but a formal registration with the civil authorities of one's religious affiliations.) One of the principal parishes of Vienna reported in 1927, 3,000 exits from the Church, and only 1,000 returns. In 1933 there were but 140 exits, and 271 returns. Similar figures were shown by other of the larger parishes, even in those, like Ottakring, which were situated in violently anti-religious districts.

Everywhere the same phenomenon was reported: that of a bewildered disillusionment at the total collapse of that system which the present generation of Viennese workingmen had been trained since childhood to regard as a heaven upon earth. The system had taken complete possession of every avenue to the mind and heart, every phase of action. It succeeded in cutting them off from the outside world of thought so completely, that there was no concept in their minds of the religious developments of the present day. As was remarked by a city magistrate, who heard in his court a large number of the *Schutz-bündler*, or members of the defeated Marxian military organization:

It seemed as if the scales had fallen from the eyes of these people. . . . For years I have worked as a magistrate, but I have rarely, if ever, had brought before me such a multitude of human beings so completely broken spiritually as has been the case in these few weeks. . . . An ideal in which thousands had believed, to which numberless despairing beings had clung in the hope that it would save them from their misery, crashed like lightning to the ground.

According to Dr. Josef Mittler, in the same periodical for May 6, 1934, the testimony of the Viennese parish priests was unanimous that the overwhelming majority of those who returned did so out of genuine conviction, or at least they were honestly ready to give an inward consent to the new-found teachings of the Faith, and to accept the spiritual guidance of the Church authorities.

TERROR, in one form or other, was revealed in numerous instances as holding back from return souls who in years previous had become convinced of the falsity of Marxianism. One parish priest, Father Zeno Benz, of Kaisersmühlen, divided the previous apostates into three classes: (1) those who were thorough-going atheists and infidels; (2) those who had been carried away by the great Socialist drive of 1927 and 1928; and (3) those who had left the Church merely for economic motives. The first-mentioned group would not return, now or later. The other two were finding their way back to the Church.

Extraordinary scenes of joy and relief are daily reported. "At last we are free," is the word that commonly rests upon their lips. In the light of their spiritual freedom, they are in a position to judge the insanity of a program, which, under the guise of benefiting the workingman, erected as "homes" huge barracks housing 4,000

or 5,000 persons under one roof; financed them by draining the nation's resources to the dregs, and completed the folly by turning the barracks into arsenals and armed fortresses. But for Austrian Catholics it is no easy triumph; rather a call to the uttermost limit of self-sacrifice and zeal.

THE PILGRIM.

Literature

Thunder on the Left

FRANCIS X. CONNOLLY

THE alarms and excursions of the proletarian critics have at last roused some of our liberal lions from their slumbers in literary columns. Some years ago when Edmund Wilson forsook the bourgeois companionships of his youth, the guardians of the ivory tower peppered him with squibs on the transcendence of art and the independence of the artists, and retired with dignity from the battle. Curiously enough the argument persists, and it now appears likely that liberalism, already weakened by important defections to the humanists, has another fight on its hands along the Marxian front. J. Donald Adams, in the February 3 issue of the *Saturday Review of Literature*, devotes several thousand words to the defense of liberalism as an effective agent in literary criticism. The occasion of this characteristically honest and urbane essay was an earlier publication of Bernard Smith's entitled "The Liberals Grow Old," a very pointed indictment of our hitherto dominant literary philosophy.

Do not anathematize me immediately if I confess that the Marxist gains seem to me to be extraordinarily optimistic signs. One need not love Marxism to admire its relative consistency and the peculiar downright courage of its adherents. The Catholic critics who have been attempting to impress the incredibly soft feather-bed of modern liberalism with the sharp stencils of traditional thought may find in the Marxist an opponent with principles sufficiently clear and hard to provide a point at issue. The liberal has hitherto offered the most irritating kind of opposition, a smile, a sneer, a shrug of the shoulder, the slight gesture of contempt conveying the idea that he could say so much if he wanted to. The liberal fallacy was like Hamlet's ghost and the critic, like Horatio and his companions, must exclaim, "'Tis here! 'Tis here! 'Tis gone!" No sooner was the error discovered than it was hastily snatched away in a protective cloud vaguely denominated intellectual tolerance.

The Marxists have challenged this new *deus ex machina* of the liberals at a time when complete breakdown of the individualist philosophy of life in all the departments of human activity has made their challenge particularly effective. The failure of laissez-faire in economics, of democratic parliamentarianism in politics, of abnormality in literature, emphasizes the plight of a criticism which couldn't say yes or no, and which today threatens to fall before the vigorous, the crude, and the dangerous attack of the proletariat. Especially is this true in literature. The utter lack of form and purpose which has in

late years separated literature from life, the isolation of the world of books from the world of action, has disgusted many people with writers who have only recently discovered Paris drawing-room talk of the pre-War days. The liberals who cavalierly dismissed the quixotic academicism of Babbitt and More are not dealing with an old-guard reaction, a return from St. Helena, a reformed Bourbonism, but with a practical creed which synchronizes with the modern mood. The godchild of historical ignorance rises to destroy the intellectual descendants of the men who fostered it.

The essential weakness of liberalism rests paradoxically in the very attitude which at first accounted for its strength. Its elasticity of principle enabled the English and later the American critic all the liberty of revolt without the responsibility of reform. He could attack, without permanently being attacked, because he always managed to occupy the opposition bench. He organized the house but he took care never to assume the ministry. After two centuries of complacent revolt the incalculable thing finally happened. The terrific shock of the World War and industrial collapse suddenly stripped *his* enemies of power. Between 1910 and 1920 the vestiges of the old Victorian order vanished, destroyed by the dry rot of respectability which had incredibly been maintained during the war between Darwin and the Philistines. The liberals found themselves unexpectedly victorious, the leaders of the fourth estate, and whether they liked it or not they were compelled to offer some kind of program.

What did they do? The new dispensation of Wells and Shaw decreed an unlimited self-expression, a complete freedom from rules. They bade the submissive schoolman relax his discipline, the critic forget his laws, the creator forsake his inhibitions. When the professor finally confessed that the loss of discipline had also involved the loss of clear thinking, when the critic played the first violin instead of wielding the baton, when writers found that in abandoning restraint and craftsmanship they had irrevocably committed themselves to a diminishing succession of autobiographies, liberalism then and there was discredited.

Our literature was the written record of the folly of liberalism. The daring exposures and the reckless denunciations, the frenzied tearing down of the Puritan citadel of hypocrisy, the anger of mean and little men shouting at the stiff-necked New Englanders who irritatingly remained their superiors—all these things were only hints and warnings that the liberal mind was at best a protestant mind. Now it appears that the acids which have eaten away the substance of the old order cannot form a new one, that the men who have exercised Puritanism could not even duplicate the virtues of Puritanism. Nothing was added to the beauty or truth of life by "The American Tragedy" of Dreiser or the sundry prejudices of H. L. Mencken. The liberals stripped us not only of morality, but of the threadbare coat of conventions as well. They have left us naked and ashamed.

The Marxist would hide our nakedness if not our shame. When the liberal had refused to accept man as

the norm of the literary character, when he had abandoned the ancient Western tradition—the habits of the race—for the new Freudian tradition which exploited the strange, the abnormal, and the shocking novelty, when he had destroyed those values which hedged the personality with a divinity and which alone made drama possible, our literature became as unreal and as unsatisfying as the lives it represented. The very obvious fact that man cannot live intelligently without attempting to achieve something which is beyond himself seemed to elude the liberal. Marxist criticism on the other hand recognized man's incompleteness. Against the liberal thesis of the innate and exclusive importance of the individual there is the proletariat antithesis of the innate and exclusive importance of the mass.

Strangely enough, the real strength of the Marxist position flows from its essential humility. Art again serves man and in this service becomes important. Literature submits to an absolute, returns to a point of view, however erroneous. The bitter pill which Mr. Adams, Mrs. Colum, and other critics cannot swallow is the fact that modern literature, the fretful, pampered expression of discontent, becomes in the new milieu subordinate to an external measure against which its importance can be judged.

For a long time now no critic has dared to question the artist's right to say what he pleased. We have been forced to accept each man as his own standard because literature was thought to be a reflection not of life as a whole but of life in bits. We were told that the totalitarian view which the ancients had demanded in their literature was no longer possible in a world which had abandoned the tyranny of system. This fallacy has become only too apparent. Apart from photographic realism every literary method is essentially interpretative. The human mind absorbs and reproduces according to its own molds and its own peculiar postures. The correspondence of the mind and the thing liberalism has translated into the correspondence of many minds and many things, so that in effect the artist, responsible only to himself, could express only a personal attitude.

Clearly this accounts for the basic unpopularity of our literature. The vast body of recent fiction especially has been a travesty of the human nature which it purports to represent. Humanity cannot recognize itself in the obsessions of the individualist. Even in his animalism, in his unrestrained appetites and his blunt pleasures, man is rational. He can scarcely act like a beast without erecting a bestial philosophy. Consequently when the Marxist offers him not merely a materialistic universe but a philosophy of materialism, not only a faith but a dialectic, he is bound to make unfavorable comparisons.

Liberal critics invariably squint at literature. They are manifestly unwilling to study a book in the broader and deeper perspective of total human experience, to put it in its just and dignified place as an art which exists for man's pleasure and profit. They think that it is cowardly to admit that literature is subordinate to the nature of man who is its agent, its exemplar, and its end. In their

contempt for utility they forgot its opposite, uselessness; in their denial of form they forgot that the contrary was disorder. But we who have witnessed the collapse of ancient conventions and delicate economic mechanisms which men had thought eternal demand more than anything else a sense of security which cannot tolerate irresponsibility or inaction.

This psychological factor in modern life has largely determined the critical movements of the last five years. Humanism after all was simply an academic call to order, an historical reversion to the principle of integralism elaborated by the Greeks and embodied in all the earlier Western cultures. It has failed as a popular doctrine because its program is too intellectual, too far removed from the details and tangibilities of order which are the artist's materials. The Marxist insistence, however, is not only upon order, but upon a definite order with very immediate activities and immediate material effects.

If Marxism is the antithesis, what is the synthesis in this swing of the cosmic pendulum? Against the squander of emotions and the dissipation of intellectual energies which have resulted in liberal inertia, the Marxist insists upon the subordination of the individual to a perfect economic State. The thesis of liberalism exalts the absolute individual; the antithesis exalts the subordinate, or relative individual; the synthesis must split the extreme by clarifying the status of the person. The antithesis brings order, a logic of chaos, and the synthesis must bring right order. The present dialectical squabble is important only because it reveals a profound need for a universal metaphysic upon which the sane realism of essential relationships can once more be erected. Marxism serves to reduce liberalism to a system and to reveal its shriveled roots, and because it can at least pose an absolute it is bound for a while to be victorious. Its triumph, however, will be short-lived. Like liberalism, Marxism is only temporarily adequate, strong enough to win a battle, too weak to win the war. When the modern world is forced to examine the Marxist discipline, and finds that it is after all a patterned disorder, mathematical inaccuracy, we shall progress toward the dynamic equation of Thomas Aquinas.

REVIEWS

Washington and the Revolutionists. BY ROGER W. BABSON. New York: Harper and Brothers. \$2.50.

The title of this book expresses its contents. It tells us whom to see in Washington in order to have business done expeditiously, what methods to employ in order to get to those individuals and what the members of Roosevelt's Cabinet look like. The author, Roger W. Babson, is known as an adviser to hundreds of business men and investment patrons. He is also renowned as author of numerous books in his specialty. As such he has kept in close contact through his Washington office with the policies of the present Administration and its personnel. At first Mr. Babson was not at all in sympathy with the present policies. On closer observation, however, he has become enthusiastic for them. This book has special value and interest, not only as a reliable interpretation of the present policies of our government, but perhaps even more as a pen picture of Roosevelt and his Cabinet "revolutionists." In a splendid concluding chapter, the author briefly outlines the present program, democracy's difficulty, and the

lesson of history. Due credit is given to the value of "Quadragesimo Anno." P. H. B.

Oxford Apostles. BY GEOFFREY FABER. New York: Charles Scribner's Sons. \$5.00.

Mr. Faber, who is a Fellow of All Souls College at Oxford and a successful London book merchant, has here produced what he styles a character study of the Oxford Movement. Actually, however, it appears to be the kind of thing that might have been turned out by a spry graduate of a correspondence business college. Although the author is the finished product of Rugby and Christ Church, Oxford, the son and grandson of Anglican parsons, and a great-nephew of the illustrious Father Faber, he displays the most niggardly acquaintance with Christian asceticism, Christian theology, and Catholicism, whether it be plain or the hyphenated kind. Nor is the book really a character study of the Oxford Movement. It is practically a biography of Newman, designed, it would seem, to belittle him wherever that be possible. Newman is made to appear now a ninny, now a prig, now an obstinate dogmatist. Sometimes he is a subject for psychopathologic study; sometimes his position is psychiatric. Anyway, Newman is always in the wrong. But the classical scholarship of the author really does peep out when the friendship of Newman and Hurrell Froude is garnished with a disquisition upon the unmentionable amorosities of the ancient Greeks! The book abounds with crudities at which a true scholar should wince. Meandering through such easily available works as may be found in any public library in this country or in Great Britain, the author has plucked here and there a bloom that seems to have the right Freudian tint and odor, and the nosegay he presents to his readers is nauseous. The book is of no historical value whatever. W. H. W.

The Concordat of 1801. BY HENRY H. WALSH, Ph.D. New York: Columbia University Press. \$3.50.

The Concordat of 1801 marks the first attempt on the part of Church and State to deal with the modern problem of nationalism. Dr. Walsh traces the events leading up to the signing of the Concordat between Napoleon and the Holy See. The fundamental issues and the long, protracted negotiations are objectively and clearly stated. Napoleon sought peace with the Church in order that he might put an end to the religious disorders of the Revolution by cementing the nation with the binding force of religion. The Holy See, on the other hand, recognizing the Revolution as a *fait accompli*, wanted to insure its freedom in the new French State. The claims put forth by both parties were conflicting but the struggle was no longer that of *Imperium* and *Sacerdotium*. That was buried with the Middle Ages. Nationalism was now the enemy and in France the contest was between two definite and clear-cut religions—"the Catholic Faith and the gospel of Jean Jacques Rousseau as interpreted by nationalist Jacobins." The greater part of this book deals with "the reactions of various ecclesiastical and political parties in France to the Concordat and to its practical application to the political circumstances of the time." Chateaubriand tried to reconcile Rousseau with Christianity. The politicians under Portalis feared that the sovereignty of the French people would be endangered by the Concordat. The old Gallican party added their fears to those of the politicians, but Gallicanism was rapidly declining and the Concordat did much to hasten its demise. Later De Maistre took a determined stand against nationalism, recognizing it as a danger both to Church and State. He detested the whole philosophical system of the eighteenth century and so the nationalistic fervor of the Jacobins and their children was anathema. Students of nationalism and of the French Revolution will find in this work a well-documented and careful account of the vexing problem of nationalism, as well as the splendid story of the Church's fight against it. The work is carefully indexed and contains a full bibliography. T. P. W.

They All Sang. BY EDWARD B. MARKS and ABBOTT J. LIEBLING. New York: The Viking Press. \$3.50.

Lovers of the old-time ballads and especially those whose memories carry them back to melodrama days when famous song hits on Broadway winged their way across the country, making famous such personalities as Maggie Cline and Helene Mora, will find a genuine treat awaiting them in this book. It is a story told by Edward B. Marks to Abbott J. Liebling, and includes all the important stage personages from Tony Pastor to Rudy Vallée. Incidentally, the changes, variations, and transformations that have modified the entire method of the less expensive modes of theatrical entertainment are historically reviewed and their intrinsic values are correctly catalogued and appraised. The influence of immigration—Irish, Jewish, German, Polish, Russian, etc.—progress in means of transportation; the horse, the cable car, the trolley, the bicycle, the automobile, the aeroplane; devices for multiplying audiences; at first reaching only a few score packed in a crowded hall listening to an individual performance or singer, later through the graphophone, penetrating innumerable homes, until today millions of attentive radio addicts are absorbing the latest "hits"—all this, and more, is most impressively told and recounted for us in this delightful book. Photographs of singers and performers, reproductions of forgotten programs, and the scores of several melodies are interspersed throughout the volume. An appendix of eighty-eight pages lists the songs of the period; and an alphabetical index of names and subjects adds substantially to the value of this book. It is a veritable treasure trove for those whose instincts incline them to reminisce reflectively on the garish enjoyments of a happily diversified, but not dissolute, youth. M. J. S.

BOOKS AND AUTHORS

Holy Lives.—In simple but glowing language Alice Curtayne gives us, in the life of "St. Brigid of Ireland (Brown and Nolan, Dublin. 3/6), a testimony of her love for this noble Patron of the women of Ireland. St. Brigid's life was unique in that she did ordinary things in a most extraordinary way. All her actions were guided by her supreme faith in God and her heartfelt sympathy for God's afflicted ones. Miss Curtayne has taken the ancient legends, extracted the truths which they contain, and given us a narrative that must inspire even as it instructs.

"Maria Mazzarello" (Herder. \$1.25), by the Rev. Henry Louis Hughes, gives an account, as its subtitle indicates, of the "life and times of the first Mother General of the Daughters of Our Lady Help of Christians." Maria Mazzarello was an Italian peasant woman whose firm spirit of faith and sturdy virtues caused her to be chosen by Don Bosco as the first Superior of the Order he founded to carry on among girls the work which his Salesian Fathers were doing for boys. The sketch is excellently written, and has an added value in the clear analysis it gives of Italy's political and religious troubles. There are many interesting illustrations.

Political Science.—In "America Goes Socialistic" (Dorrance. \$1.75), Henry Savage, Jr., of the South Carolina Bar, gives us an interpretation of our governmental drift since 1790. He enlists an army of facts to show that the Federal Government, by adding function to function, has developed into a colossal octopus, stretching its 25,000 tentacles beyond the original powers entrusted to it by the Constitution. Hence, he maintains, we have already developed State Socialism. And he fears that, unless checked, this will lead our country into complete Socialism.

"Who Rules America? A Century of Invisible Government" (Longmans, Green. \$3.00), is a study by John McCaughy. By pyramiding facts in our financial and political history, he shows that the greedy hands of the financiers or "funding men" have broken through the Magna Charta of our Constitution and guided the destinies of the nation to their own

selfish ends. Not political and social thinkers but money men form the invisible government that rule the Senate, House, and even threaten the Supreme Court. The vast accumulation of facts and events bewilders the reader and detracts from the interest which a far more restricted narrative might have created.

The author of "God, Man and Society" (Morehouse. \$2.00), V. A. Demant, concedes the possibility of a breakdown of the entire Western civilization, because it is built on the self-destructive forces of industrialism. After developing Christian sociology he throws light on the social structure. This light he draws from Christian ethics and religion. He correctly analyzes the present industrial evils in their spiritual roots but he does so without any effort at facts, figures, or illustration. Hence the book loses much of its interest, and will, for that reason, contribute less to the disentanglement of these mighty social problems.

Spiritual Experiences.—Rufus M. Jones is perhaps the best-known Quaker in the world of scholarship. In "The Trail of Life in the Middle Years" (Macmillan. \$2.00), he continues the intellectual and spiritual autobiography which was begun in the two volumes: "Finding the Trail of Life," and "The Trail of Life in College." It is a life of rare religiosity which can best be described in two words very frequent in its pages: "rich" and "charming." There is much allusion to "mysticism." One needs some familiarity with "mystical" writers, Catholic and otherwise, to interpret such an experience as he described. On the whole, it is a life that recalls rather those pleasant imaginary mystics of fiction, "Richard Raynal," "John Inglesant," and "John William Walshe," than the real mystics with all their rude rigor of hair shirt and discipline.

With the Poets.—Iolo A. Williams, for many years on the staff of the London *Mercury*, has just published a most charming and learned work which he calls "Points in Eighteenth-Century Verse" (Bowker. \$5.00). Its compiler tells us that the brief volume "is a scrap book put together by a collector and bibliographical journalist" and that "it has grown primarily out of observations made during a good many years of collecting the poetry, and especially the minor lyric poetry, of the eighteenth century." Mr. Williams has accomplished his task with the thoroughness of a ripened scholar, and the finished product will be a delight to all collectors of the minor poets of this period. The book is enriched with four plates in collotype and with nine facsimiles.

LeGarde S. Doughty, poetry editor of the *Augusta Chronicle* and contributor to *AMERICA*, the *Commonweal*, and other Catholic publications, has published another book of excellent verse, "With Lips of Rue" (Kaleidograph Press, Dallas. \$1.50). In rugged pentameter quatrains the poet holds converse with a friend and denounces the social and economic evils now besetting the world with the vigor of a Hebrew prophet. Mr. Doughty's latest little book is also tastefully designed and artistically printed.

Books Received.—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BOILING POINT, THE. H. R. Knickerbocker. \$2.00. Farrar and Rinehart.
CHRISTIAN LIFE AND WORSHIP. Rev. Gerald Ellard, S.J. \$2.50. Bruce.
DEATH ON THE DIAMOND. Cortland Fitzsimmons. \$2.00. Stokes.
EVOLUTION OF THE CONCEPTION OF GOD, THE. K. G. Greene. \$3.50. Christopher.
GINGER GRIFFIN, THE. Ann Bridge. \$2.50. Little, Brown.
MAN WITHOUT NERVES, THE. E. Phillips Oppenheim. \$2.00. Little, Brown.
MESSAGE OF THE GOSPELS, THE. \$3.00. Wagner.
ONE-ACT PLAYS FOR STAGE AND STUDY. \$3.00. French.
PEOPLE AT WORK. Frances Perkins. \$2.50. John Day.
SHADOW ON THE WALL. H. C. Bailey. \$2.00. Doubleday, Doran.
STOCK CHARGES AGAINST THE BIBLE. Claude Kean, O.F.M. \$1.25. St. Anthony Guild Press.
THANK YOU, JEEVES! P. G. Wodehouse. \$2.00. Little, Brown.
UNITED STATES AND CUBA, THE. Hatty F. Guggenheim. \$2.50. Macmillan.
YOU MUST RELAX. Edmund Jacobson. \$1.50. McGraw-Hill.
WORLD HISTORY. Carlton J. H. Hayes, Parker T. Moon, and John W. Wayland. \$2.20. Macmillan.

Superstition Corner. The Hospital Murders. The Misfortunes of Mr. Teal. Scarlet Woman.

No writer is better equipped for the exacting task of novelizing Catholics under Elizabeth than Sheila Kaye-Smith. She is English, which lends her work native tone; she is a convert, which insures broad vision; she is an artist, and therefore does not grow sentimental or rabid with indignation under the spell of Catholic persecutions but holds personally aloof. In "Superstition Corner" (Harper. \$2.50), a Catholic Book Club selection, Miss Kaye-Smith unfolds a tragic story. Kate Alard, a tempestuous Catholic girl of Superstition Corner, Sussex, where Catholic priests and families are treason offenders, where abide apostates like "Parson" Pecksall, and prudent gentry, conformed, like Kate's squire-father, deserts her home that has been sullied by scandal between her mother and cousin. She rides across Sussex, witnessing the dangling by hanging of priests at Chichester, to meet her brother, Simon, returned from Rome, newly ordained. Fever attacks her while staying at the Beyntons' home and she dies, serene in the conviction that she is adding her bit to the glory of persecution. Local color, in manners, dress, and speech, is vividly Elizabethan; major characters are sharply defined against an important industrial background, the smelting era come to England; minor characters move upon significant rural scenes. Dramatic events, the duel between the squire and his wife's lover and the Chichester executions, grip the reader with grim reality. The author's style is sheared and direct, purely the vehicle of story.

Everybody loves a story, and if mystery, romance, and murder unite to complicate the narrative, loves it more fully. In "The Hospital Murders" (Smith and Haas. \$2.00), by Means Davis, all the ingredients of an intricate detective problem are presented to the fascinated imagination of the reader. It is a mischievous account written enticingly enough to captivate the attention of any lover of fiction, and sufficiently perplexing to enlist the wonderment of the curious. It is deeply regrettable that the author has made use of certain unseemly phrases and expressions, dictions which offend, even shock, the judicious. They tarnish the tale in the telling, and add to it not a whit. Apart from these blemishes the book is entertaining and exciting.

Simon Templar, the hero of "The Misfortunes of Mr. Teal" (Doubleday, Doran. \$2.00), by Leslie Charteris, moves in very high society indeed. Cabinet Ministers and world-famed financiers figure in every chapter. However, since they are all villains of the deepest dye, the association may be explained. All these modern Robin Hoods pursue the same methods as those employed by their conscienceless victims in enriching themselves, except that they shorten the process by the use of blackmail or a gun. If the end justified the means, some excuse might be found for their endeavors to relieve the rich malefactors of their ill-gotten gains, but with that faulty philosophy ruled out, it is hard to justify their action. Scotland Yard fares very badly in the book. The paunchy and sleepy-eyed Chief Inspector, whose woes give the title to the stories, is always circumvented. The action is quick; the incidents are not very plausible; the dialogue is flippant rather than humorous.

Octavus Roy Cohen gives his readers an interesting picture of life as it is lived in a small town in his latest novel, "Scarlet Woman" (Appleton-Century. \$2.00). Judith Morgan, an attractive young lady of Karnak, shocks her fellow townspeople by her sudden and unexpected marriage to Bill Vernon, a dapper New Yorker, whose smooth ways quite sweep Judith off her feet. Judith is a victim of circumstances; her marriage is a failure, her husband proves to be a bigamist, and she returns to Karnak only to be branded as a scarlet woman. Gossip, slander, and unjust criticism envelop Judith, but she gallantly withstands it all. As a character study this novel is splendid; it presents a clear picture of the narrowness and cattiness so prevalent in a small town. However, it is not stimulating reading, as the action is rather slow. Its title is somewhat deceiving.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Marquette League's Appeal

To the Editor of AMERICA:

The special appeal this Spring of the Marquette League for Catholic Indian Missions, 105 East Twenty-second Street, New York City, is in answer to the pathetic and urgent plea of Father Arnold Heinzmann, O.F.M., Superior of St. Michael's Mission, Arizona. He writes:

Without funds, we are absolutely helpless. We must close our schools and abandon our churches unless an offering from your ever-charitable members and friends enables us to carry on. Without your help, we must forget thousands of souls who yearn for the mercy of Jesus. The very least we'll need to make ends meet for another year is \$5,000—to give sustenance to our ten priests and Brothers and a large number of Sisters. After this year, we feel certain, conditions will get better and we can get along.

Unless our prayers are answered and God moves the hearts of your members and friends, the results of years of work and sacrifice are doomed. The glorious traditions and labors of the Franciscan Missionaries who instilled our Holy Faith into the heart of the Indian will be lost. Continuance of our present insolvency means to turn back, to desert these Bedouins of the American Desert for whom so many pioneering priestly lives have been sacrificed. Think of it; in the past twenty-five years alone we have converted over 5,000 pagan Navajos to be devout Catholics. Must they now be neglected and lost to the Faith?

There are 30,000 Navajo Indians spread out over a territory larger than the State of Massachusetts. For more than twenty-five years the Franciscan Fathers of the Cincinnati Province and the Sisters of the Blessed Sacrament have labored zealously among these Indians and in that comparatively short time, they have converted over 5,000 pagan Navajos to be devout Catholics. No small task. The Navajos, however, are a hopeful people. In normal times they are industrious and self-supporting, being sheep herders, the makers of the famous Navajo rugs, and silversmiths. Father Arnold comes to us in desperation. Unless we can give him help soon, he and his associates will be forced to give up. This would be a terrible disaster.

I ask the friends of our Indian Missions to give what they can so that the glorious work of over a quarter of a century of the Franciscan Fathers among these poor people may not have been in vain.

New York.

(RT. REV. MSGR.) WILLIAM J. FLYNN,
Director General of Marquette League.

The Merchants of Death

To the Editor of AMERICA:

In his article, "Disarm the Munitions Makers!" in the issue of AMERICA for June 3, Father Laurence K. Patterson, S.J., wrote as follows:

Let us consider the leading facts in this problem. In 1921 a mixed commission, appointed by the League of Nations, issued a report concerning the activities of munition firms. It is significant that the carefully gathered evidence upon which the report is based was never published. The commission declared that the armaments firms, first, foment war scares; second, attempt to bribe officials; third, spread false propaganda; fourth, control and manipulate a large section of the press; fifth, "play off" one nation against another; and sixth, form international trusts. Here is a formidable indictment from an authoritative source. Was any answer attempted? None whatever.

Some readers of AMERICA, in this connection, may be interested in the following extract from the Official Report of Parliamentary Debates, House of Commons (Hansard), April 18, 1934:

Mr. Denville asked the Secretary of State for Foreign

Affairs if he has read the charges made in evidence before the Committee of the Second Assembly of the League of Nations declaring that bribery had been offered to Government officials at home and abroad; and if he will ask the League to publish the names of the firm and of the officials?

Sir J. Simon: My hon. Friend is referring to a report made at Geneva 13 years ago, and on examining it I can find no reference to evidence having been given. My hon. Friend's question seems to be based on a widespread misapprehension, and I should like to make plain to the House the source of the error. In a green-covered pamphlet entitled "The Secret International Armament Firms at Work," and extensively circulated in this country and abroad, there appears on page 5 the statement that in 1921 a League of Nations Commission which had been appointed to inquire into the problem of the private manufacture of arms, came to six conclusions in condemnation of the system and the second conclusion is the one quoted in my hon. Friend's question. In point of fact the League of Nations Commission came to no such conclusions, but on the contrary produced a report—I have it here—in which they set out a series of general considerations both *pro* and *con* on the subject and in view of the difficulty of arriving at recommendations in the face of these contrasting considerations concluded that it was unable "to reach a final conclusion upon the difficult and complicated topic submitted to its consideration. It cannot at the present stage of its deliberations either recommend the abolition of private manufacture or advise upon the particular steps to be taken to control it, should it be decided that on the balance of advantage private manufacture must be allowed to continue."

It is greatly to be regretted that in the pamphlet to which I have referred the League of Nations Commission's report should not only be misrepresented in that considerations are set out on the one side as though they were conclusions, but that it should have suppressed all reference to considerations on the other side and the plain statement of the League of Nations Commission that in these circumstances they did not recommend abolition. I am obliged to my hon. Friend for putting his question and hope that this answer will secure that no further circulation is given to such misstatements.

Washington.

LEO A. CODD.

To the Editor of AMERICA:

The passage cited and challenged by Mr. Codd is contained in the "League of Nations Publications," for the year 1921, Series 9-14. On page 11, the Temporary Mixed Commission on Armaments thus reports: "The Covenant recognizes that the manufacture by private enterprise of munitions and of implements of war is open to grave objections. In general, the objections that are raised to untrammelled private manufacture may be grouped under the following heads." Then follow the famous six points: Armament firms (1) foment war scares; (2) attempt to bribe officials; (3) spread false propaganda; (4) control a large section of the press; (5) "play off" one nation against another; (6) form international trusts.

On September 15, 1921 (cf. "Second Assembly of the League of Nations, p. 13), occurs the statement: "The Covenant formally denounces the evil effects of the private manufacture of munitions and war material."

Hence I candidly admit that my article and the pamphlet, "The Secret International" (which I followed in my article), used language somewhat too strong for the evidence cited. The Commission of 1921 did not *formally charge* the munitions makers with the six points; it stated that the objections raised could be grouped under six headings. Let Mr. Codd take what triumph he may from the point he has raised. The six points seem to be conclusively demonstrated by the article, "Arms and the Men," published in the March issue of *Fortune*.

In general, the League has consistently deplored abuses connected with the traffic in munitions for private profit. The Commission in 1921 stated that there was a general opinion that the six charges were true. We all know that even at Geneva the great armament firms have great influence. By a fortunate break this morning's paper contains the President's message upon the traffic in munitions. Take the closing passage:

The people of many countries are being taxed to the point

of poverty and starvation in order to enable governments to engage in a mad race in armament which may well result in war. This grave menace to the peace of the world is due in no small measure to the uncontrolled activities of the manufacturers and merchants of engines of destruction.

This is not a pedant speaking from the secluded halls of a university; the author of these historic sentences is Franklin D. Roosevelt, President of the United States. Let us end *profit from war*. It is a great stride toward peace. If we must arm, let it be done without a bonus of blood money to vested interests. I have some little influence through my teaching and writings, and God forbid that it should be used to mobilize the youth whom I teach to bleed and die for the open door or fat dividends for the "Merchants of Death." If Catholics really want peace, let them rally to the President in this great crisis. Now is the acceptable time.

New York.

LAURENCE K. PATTERSON, S.J.

Kansas Blazes a Trail

To the Editor of AMERICA:

Can any good come out of Kansas? Unless Father Ellard's account (AMERICA, May 5) of the Kansas students' crusade is pure fiction, the answer must be a loud and enthusiastic "yes!"

For years I have boiled inwardly at the slipshod manner in which so many of our priests say Mass, as though it were a private affair of their own to be mumbled and rushed through as quickly as possible. I have hoped that some modern Peter the Hermit would rage through Christendom crying "Restore the Mass! God Wills It!" And lo, these Kansas students have blazed a trail in their own way. May their example spread far and fast.

May all alert pastors prepare to instruct their people in how to assist at Mass, to the extent at least of the parts that are common, and then may our priests realize that they are leading us in saying the beautiful prayers of the Mass, and not going through a little private exercise of their own.

New York.

FREDERICK JAY.

Books for Missionaries

To the Editor of AMERICA:

I wonder if you would be able to help me obtain a few good spiritual books for our use here, especially for the Sisters. We need books of meditation and books for spiritual reading. We have a few of both kinds already, but they are too few. Besides the points that we generally take from some book or other of meditations, we have reading at table; and for this alone we need at least three or four good books every year. Lives of the Saints—I mean *individual* lives—would be most welcome. Times are so hard that I do not feel that we can afford to buy many books, as they are usually fairly expensive. Old books are all right, as we will be glad to patch them up, if they have all the pages.

Akulurak P. O.

(REV.) JOHN P. FOX, S.J.

Hooper Bay, Alaska.

Mass or the Supper

To the Editor of AMERICA:

Your correspondent "C. S. B." (in the issue of AMERICA for May 19) is unnecessarily agitated because the "New International Dictionary," in one instance, defines the Mass as the celebration of the Holy Communion. From the point of view of historical statement, though not of personal opinion, there is this to be said: The First Prayer Book of Edward VI, which came out in 1549, gives the sacramental formula the title of "The Supper of the Lorde and the Holy Communion, commonly called the Masse." This was the work of Archbishop Cranmer *et id omne genus*, whose orders were Catholic, though their principles were reprehensible. And out of regard for my friends of the Anglo-Catholic persuasion I should hesitate to label the unmentionable Cranmer as a "very High Church Episcopalian." The pages of the Standard Unabridged will, qualitatively, furnish terms more vituperative and certainly more to the point.

New York.

HENRY WATTS.

Chronicle

Home News.—The long-awaited report of the National Recovery Review Board, of which Clarence Darrow is chairman, was made public on May 20, with a reply by General Johnson and his associates. The report claimed that the trend of the codes was toward monopoly and oppression of the small business man by the larger units. It concentrated much of its attack on the steel and motion-picture industries. A minority report by John F. Sinclair maintained that the majority had failed to conduct the investigation with careful research and analysis, which was also asserted by the NRA officials, who answered the criticisms in detail. The only comment from the White House was an informal announcement that the Darrow board would lapse on June 1. The NRA announced on May 22 that the cotton-textile industry, beginning June 4, would limit the use of its productive machinery to seventy-five per cent of the maximum hours for an emergency period of twelve weeks because of increasing overcapacity. On May 22, the President in a message to Congress recommended the enactment of silver legislation. He proposed increasing the use of silver in monetary stocks so as ultimately to have and maintain one-fourth in silver to three-fourths in gold; authorization to purchase silver and to buy present domestic accumulations at not more than fifty cents an ounce; nationalization of silver, to be permissive when he considers it advisable. A tax of fifty per cent on profits accruing from silver dealings was to be added in the House. On May 23, President Roosevelt asked the strengthening of laws governing limitation of petroleum production. On May 21, the House Banking and Currency Committee, ignoring the President's wishes, favorably reported a revised bank deposit guarantee bill with a provision authorizing the Federal Deposit Insurance Corporation to take over the assets of banks closed since December 31, 1929, at a cost not to exceed \$1,000,000,000. The House on May 23 passed, 178 to 6, the \$440,000,000 bill for direct loans to industry. In Minneapolis on May 21, the truck drivers' strike resulted in widespread violence, and on May 22 the Regional Labor Board ordered a cessation of the strike. In Ohio, 700 National Guardsmen on May 23 were ordered into Toledo to patrol the Electric Auto-Lite plant, where 1,500 workers were held prisoners by 3,000 strikers and sympathizers. The workers had been on strike for five weeks, asking a ten-per-cent wage increase, recognition of their union, and priority rights. On May 19, under the leadership of Robert M. and Philip F. LaFollette, a Progressive party was formed in Wisconsin. It will support President Roosevelt in the national field but fight the Democratic organization in the State. On May 23, Raymond Moley, former Assistant Secretary of State, submitted to the President the first section of his report on Federal enforcement of criminal law. He recommended broadening of government authority to combat crime, with a large increase in the criminal investigating force.

The President's Message on Arms.—President Roosevelt sent on May 18 a message to Congress urging international control of the arms traffic. This was followed by a joint resolution introduced by the Administration to prohibit the sale of arms and munitions of war in this country to Bolivia and Paraguay as a means of stopping the war in the Chaco. The President's message called for the ratification of the arms-traffic convention which was signed at Geneva, June 17, 1925, and was still before the Senate. Said the President: "The private and uncontrolled manufacture of arms and munitions and the traffic therein has become a serious source of international discord and strife. . . . International action is necessary." He expressed likewise the "earnest hope" that the disarmament conference assembling at Geneva on May 29 would be able "to agree upon a convention containing provisions for the supervision and control of the traffic in arms much more far-reaching than those which were embodied in the convention of 1925." Simultaneously with the President's message a letter was sent by Secretary of State Hull to Senator Pittman, chairman of the Senate Foreign Relations committee, also urging the ratification of the 1925 convention, the effect of which was being held up by the non-participation of the United States. The Administration's action was seen as having a bearing far beyond that of the particular combat which was its immediate occasion. It indicated the attitude which the United States would take toward the impending disarmament conference, and the conviction of the Government that the traffic in munitions lay at the bottom of international military disorders and the disarmament deadlock. The President's action was hailed with much satisfaction in Geneva as a sign of hope. In the meanwhile, in Great Britain, Stanley Baldwin, Lord President of the Council, announced that his country would speed up defense preparations to meet with the threat of aerial warfare from other countries. In response to Japanese statements of unwillingness to abide, in the coming naval conference of 1935, with her present inferior naval status, British official opinion was reported as absolutely opposed to granting Japan anything like a naval parity.

Fierce Fighting.—While Secretary of State Hull was appealing for the end of the war and President Roosevelt was consenting to movements for an embargo, Paraguay and Bolivia hurried their offensives for a final death struggle in the neighborhood of Fort Ballivian. The great offensive of the Paraguayans opened on May 19, and it was estimated that over 60,000 men were involved in the bitter struggle. On May 20, it was reported that the strong counter offensive of Bolivia had been checked near Fort Cañada with great loss of life on both sides. On May 23, Bolivia claimed a crushing defeat of the Second and Seventh Divisions of the Paraguayan army at Cañada Strongest. The capital city of La Paz gave itself over to joyous celebration over the victory. It was reported that Paraguay had agreed through the Mexican Foreign Minister to consider an armistice and renewal of diplomatic relations.

Isolating the Chaco.—A rapid sequence of events roused hopes of international control of the disastrous warfare between Bolivia and Paraguay in the Chaco region. Great Britain, through her representative at Geneva, Capt. Anthony Eden, proposed to the Council of the League of Nations to negotiate at once for an embargo on the export of arms to either of the belligerents. His proposal was seconded by six nations: France, Spain, Holland, Italy, Argentina, and Australia. The Council telegraphed to thirty-one countries to this effect. The countries neighboring the belligerents, that is to say, Argentina, Brazil, Chile, and Peru, expressed fears that they could not agree to such an embargo, owing to existing treaties, without the cooperation of other Powers.

Bulgaria Goes Fascist.—On May 19, by a *coup d'état* said to have been planned by ex-Premier Tsankoff more than six months ago, nationalist forces seized the Government. Displaying armed forces in Sofia and in strategic points throughout the provinces, they took the country by surprise and met with no resistance at all. Martial law was declared, telephone and telegraph communications were temporarily suspended, the frontiers were closed, and all party newspapers confiscated. King Boris, seemingly after some hesitation, signed a decree presented to him by the movement's leaders which dissolved Parliament, removed all mayors throughout the country, and replaced the Muschanoff Cabinet by a new Government headed by Kimon Gueorguieff. Immediately the new Cabinet, which is backed by the army and its generals, embarked on its carefully laid plans for the suppression of the party-system and the establishment of an authoritarian State. Some 800 Communists, Socialists, and radicals were arrested. The Cabinet announced that it would appoint its own men to replace the mayors. In addition the sixteen Provinces were to be reformed into seven administrative districts. Most important, all political parties were to be suppressed, the former Parliament was to be replaced by a new Parliament of Corporations. The 274 members were to be reduced to 100, and seventy-five of these latter were to be appointed by the Government itself. Explaining these plans for a corporative State, the Premier said:

The previous system of party government paralyzed efficient administration and by eternal party quarrels had created an atmosphere of general distrust and uneasiness. We mean to do our best for Bulgaria and for Bulgaria only.

Great interest was aroused by the known antagonism of the new Government to Imro, the Macedonian revolutionary organization. It was expected that either Imro would be immediately suppressed or that the county of Petrich, which it virtually controlled, would be divided. Conflicting reports stated that Fedor Mikhailoff, the Imro leader, was in flight or already arrested.

Passion Play Opens in Germany.—On May 17 at Oberammergau, the famous Passion Play opened its tercentenary season before an enthusiastic gathering from all parts of the world. The German Faith Movement, under

Prof. Wilhelm Hauer of Tuebingen representing the Neo-Pagan groups, held a national convention in Berlin, closing on May 21. It publicly rejected the Christian Faith and replaced the cross by the "golden wheel of the sun." The plan to have Bishop Nikolaus Bares broadcast his Pentecost sermon was frustrated by the Nazi officials. It was suggested that the Bishop nominate a substitute, but he refused. At the canonization of St. Conrad Parzhan, the Bavarian Capuchin lay Brother, Pope Pius XI fearlessly denounced the paganizing influences at work in Germany and gave a special benediction to the young people who were suffering and fighting for their faith. The Nazi leader, Karl Wahl, in carrying out the persecution of Catholic youth organizations, forbade to the latter in the district of Swabia all sport activities and the wearing of uniforms and badges. In Rosenheim, in Upper Bavaria, similar restrictions were passed. The Reichsbank's gold content continued to decline to the lowest level since the War. The ratio of reserves to circulation was 4.8 per cent.

Russia and France.—Rumors of a proposed alliance for rapprochement between France and Soviet Russia agitated official circles in Europe, particularly in Poland and in Berlin, where such a move on Russia's part was regarded with grave apprehension. Much of the German alarm was based upon the relative certainty that "technical cooperation" of some kind was already under way between the armies of the two nations. Russia was said to be turning again to European friendships, in view of her failure to obtain credits and trade from the United States. However, at Geneva the reports of such an alliance were characterized as a misapprehension of Russia's offer to enter a European treaty of mutual assistance proposed at the disarmament conference by France in 1932. In the meanwhile, Communist party chiefs were organizing a war on the drought which was afflicting the wheat fields in the Azov-Black Sea region. New levels were announced in pig-iron production on May 18.

Free State's Economy.—The third Fianna Fail budget was easily the most popular budget that the Free State had yet seen, and the generosity with which the largess has been spread at once suggested to the politicians that a general election was in the immediate offing. It was a "window-dressing budget," they said, calculated to secure the support of the largest possible number of the people in the country. It was, however, a masterly distribution of the available surplus, and one calculated to give benefits to the most deserving sections of the people. Instead of the usual deficit estimated at £3,000,000, Minister of Finance MacEntee was able to reveal that he had a disposable surplus of £1,202,000. The Government had followed precedent in charging non-recurrent expenditures to capital and borrowing to pay it during the financial year. The Minister stated that it was his intention to utilize the disposable surplus in the following manner: Income tax would be reduced by 6d in the pound on the standard rate, accounting for £250,000; the provision

of a system of pensions for widows and orphans would absorb £250,000 this year; those who had suffered injury while fighting against the establishment of the Free State in the civil war of 1922-1923 would be granted pensions to the estimated annual total of £180,000; additional relief works for unemployment would absorb £150,000; the taxation on tea would be reduced by 4d a pound to the extent of £290,000; free grants for housing in the Irish-speaking districts would be given to the value of £60,000; the entertainment tax would be lifted from all outdoor sports with the exception of horse and greyhound racing at a cost of £11,000; and a rebate on home-grown tobacco would be increased by 2d a pound at a cost of £9,000. The comparatively large economic schemes which President de Valera's Government set in motion effected considerable changes in the economy of the Free State. Very large sums have been expended in relief work for the unemployed, and much free food and other commodities distributed. Great schemes of housing have resulted in the employment of all the available building material and labor in the country, with a corresponding increase in the purchasing power of the people employed. In concluding the budget report, Mr. MacEntee made significant reference to the economic war with Great Britain, suggesting that a rapprochement between the two countries was very much to be desired.

Political Scandal in Japan.—Financial and political circles were violently agitated by reports of charges made against Vice Minister of Finance, Hideo Kuroda, who was accused of having accepted bribes in a deal whereby over 400,000 shares of valuable stock had been disposed of under suspicious conditions. It was generally believed that the present Cabinet would be forced to resign, and Governor Ugaki was strongly favored for the Premiership. Special guards protected Premier Saito and the other Cabinet members. While the Japanese and Chinese officials were seeking a solution of their outstanding causes of conflict, Japan was preparing to reorganize the Exchange Bank of China to facilitate a new financial and economic program. The Japanese navy took steps to establish a strong air base at Maizuru, seventy miles north of Osaka, as an answer to Soviet concentration at Vladivostok. Reports of uprisings of peasants in Southern Manchuria were followed by stories of the slaughter of over 1,000 farmers and the destruction of twenty villages by a Japanese air squadron. Rear Admiral Tsuneyoshi Sakano reiterated Japan's demand for naval-ratio revision, declaring the present 5-5-3 entirely inadequate for the country's security. The popular interpretation of Secretary Swanson's announcement of stronger naval bases in the Pacific was that it was meant to intimidate Japan; but Naval authorities refused to take alarm and professed indifference to the number, if only the ratio be adjusted to Japan's needs.

Churches Closed in Mexico.—In the State of Sonora Governor Calles (son of the former President) on May

21 was reported to have ordered all Catholic churches closed, and priests were instructed to leave at once. Msgr. Portera, vicar general in Hermosillo, capital of the State, closed the Cathedral and prepared to leave. Thousands of persons were reported to have gone to the Cathedral for marriage and baptismal rites when the impending closing became known. Catholic residents of Nogales began crossing to the American side of the border to worship. Mexican authorities described the order as the result of friction over State circulars recently sent, asking educators and civic officials to "express their views against fanaticism in religion." A dispatch from Mexico City on May 20 said the order was caused by Catholic official circles counseling parents throughout the State not to send their children to schools controlled by "national educational elements." A report dated May 18 said the churches in the State of Chiapas had been closed under the pretext of a smallpox epidemic.

Grau Returns to Cuba.—Dr. Ramon Grau San Martin returned to Havana on May 18 and was cheered at the dock by 20,000 Socialist admirers. He blamed his failure as President to a "personal animosity" on the part of Ambassador Welles. He announced his willingness to be a candidate for his party in the next Presidential election. On May 20, Cuba celebrated the thirty-second anniversary of Cuban independence. In spite of heavy rains the populace filled the streets to observe an elaborate military display. On May 22 a decree was issued whereby all gold was to be returned to the Treasury Department for devaluation and the exportation of gold was forbidden. It was announced that the gold content of coins, now 98.73 per cent, would be reduced to 88.86 per cent.

Leticia Agreement.—Reports from Rio de Janeiro announced the settlement of the Leticia dispute on May 19. Both Peru and Colombia accepted the plan proposed by Dr. Afranio de Mello Franco, former Foreign Minister of Brazil. Both nations agreed to stand by existing treaties and pledged the settlement of all disputed questions by arbitration through special tribunals and commissions.

A very timely article in view of the Catholic crusade for decency in motion pictures will be "The Press and the Motion Picture," by Stuart D. Goulding, who is dramatic editor on the Albany *Times Union*.

Dan W. Gilbert, whose book, "Crucifying Christ in the Colleges," has made a great impression, will have another article next week, "Are Secular Colleges Reactionary?"

"Hysterilization" is the strange title of an article next week by Jerome Blake on the mad tactics of some State officials in the matter of sterilization.

Do primitive peoples believe in immortality? The question will be answered next week in an article, "Death: An Episode or the End?" by Francis P. LeBuffe.